The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME XII. NEW YORK, THURSDAY, DECEMBER 6, 1860. NUMBER 627.

The Independent.

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Our Special Contributors.

DE PROFUNDIS.

BY MRS. ELIZABETH BARRETT BROWNING.

I.

The face which, duly as the sun,
Rose up for me with life begun,
To mark all bright hours of the day
With daily love, is dimmed away,—
And yet my days go on, go on.

II.

The tongue which, like a stream, could run
Smooth music from the roughest stone,
And every morning with 'Good-day'
Made each day good, is hushed away,—
And yet my days go on, go on.

III.

The heart which, like a staff, was one
For mine to lean and rest upon;
The strongest on the longest day
With steadfast love, is caught away,—
And yet my days go on, go on.

IV.

And cold before my summer's done,
And deaf in Nature's general tune,
And fallen too low for special fear,
And here, with hope no longer here,—
While the tears drop, my days go on.

V.

The world goes whispering to its own,
'This anguish pierces to the bone.'
And tender friends go sighing round,
'What love can ever cure this wound?'
My days go on, my days go on.

VI.

The past rolls forward on the sun
And makes all night. O dreams begun,
Not to be ended! Ended bliss!
And life, that will not end in this!
My days go on, my days go on.

VII.

Breath freezes on my lips to moan:
As one alone, once not alone,
I sit and knock at Nature's door,
Heart-bare, heart-hungry, very poor,
Whose desolated days go on.

VIII.

I knock and cry, . . Undone, undone!
Is there no help, no comfort . none?
No gleaning in the wide wheat-plains
Where others drive their loaded wains?
My vacant days go on, go on.

IX.

This Nature, though the snows be down,
Thinks kindly of the bird of June.
The little red hip on the tree
Is ripe for such. What is for me,
Whose days so winterly go on?

X.

No bird am I to sing in June,
And dare not ask an equal boon.
Good nests and berries red are Nature's
To give away to better creatures,—
And yet my days go on, go on.

XI.

I ask less kindness to be done,—
Only to loose these pilgrim-shoon
(Too early worn and grimed) with sweet
Cool deathly touch to these tired feet,
Till days go out which now go on.

XII.

Only to lift the turf unmown
From off the earth where it has grown,
Some cubit-space, and say 'Behold,
Creep in, poor Heart, beneath that fold,
Forgetting how the days go on.'

XIII.

What harm would *that* do? Green anon
The sward would quicken, overshone
By skies as blue; and crickets might
Have leave to chirp there day and night
While my new rest went on, went on.

XIV.

From gracious Nature have I won
Such liberal bounty? May I run
So, lizard-like, within her side,
And there be safe, who now am tried
By days that painfully go on?

XV.

—A Voice reproves me thereupon,
More sweet than Nature's, when the drone
Of bees is sweetest, and more deep,
Than when the rivers overleap
The shuddering pines, and thunder on.

XVI.

God's Voice, not Nature's—night and noon
He sits upon the great white throne
And listens for the creatures' praise.
What babble we of days and days?
The Dayspring He, whose days go on.

XVII.

He reigns above, he reigns alone:
Systems burn out and leave His throne:
Fair mists of seraphs melt and fall
Around Him, changeless amid all!—
Ancient of days, whose days go on!

XVIII.

He reigns below, He reigns alone,—
And having life in love foregone
Beneath the crown of sovran thorns,
He reigns the jealous God. Who mourns
Or rules with HIM, while days go on?

XIX.

By anguish which made pale the sun,
I hear him charge his saints that none
Among the creatures anywhere
Blaspheme against him with despair,
However darkly days go on.

XX.

—Take from my head the thorn-wreath brown!
No mortal grief deserves that crown.
O supreme Love, chief misery,
The sharp regalia are for *Thee*
Whose days eternally go on!

XXI.

For us, . . whatever's undergone,
Thou knowest, willest what is done
Grief may be joy misunderstood:
Only the Good discerns the good.
I trust thee while my days go on.

XXII.

Whatever's lost, it first was won:
We will not struggle nor impugn.
Perhaps the cup was broken here
That Heaven's new wine might show more clear.
I praise Thee while my days go on!

XXIII.

I praise Thee while my days go on;
I love Thee while my days go on!
Through dark and dearth, through fire and frost,
With emptied arms and treasure lost
I thank Thee while my days go on!

XXIV.

And, having in thy life-depth thrown
Being and suffering, (which are one,)
As a child drops some pebble small
Down some deep well and hears it fall
Smiling . . . so I! THY DAYS GO ON!

THE LOST ONE FOUND.*

ALL SPENT.

BY REV. STEPHEN H. TYNG, D.D.

HERE we touch the bottom of earthly joy. We come to the inevitable end of this sinful career. It is the universal result,—the experience of all who choose and pursue the wasteful life which we have described. The wandering youth finds at last that he has "spent all." The substance he carried out has been wasted and thrown away, and he is destitute. The result of his chosen career of rebellion and folly is ruin to every interest which is really most valuable and ought to be most dear to him. The heart, the affections, the mind, the conscience of the sinner are destroyed and gone. This is the simple uniform effect of a life of sin. It is the destruction of all that was noble and distinguishing in the nature of man. Its whole influence is to brutalize and degrade. How hard and unsympathizing it renders the heart! How callous and inaccessible it makes the sensibilities and the conscience! How depraved and debased becomes the judgment, in its standard of consideration and estimate of character! How unbelieving becomes the mind of the reality and truth of a better character in others! They decry the motives, doubt the sincerity, despise the purity of those whose conduct condemns them, and whose fellowship in their own wickedness they cannot obtain. How accurately the Holy Spirit describes such a progeny of crime: "These speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves."

This destructive operation of a sinful life presents a terrible picture. It is the utter destruction of moral principles, and even of the moral sense. The youth who unwillingly yielded to temptation, and then became the voluntary victim of licentiousness and vice, is soon found the unfeeling and boastful corrupter; with "eyes full of adultery," and "a heart exercised in covetous practices, and that cannot cease from sin"—like a "raging wave of the sea, foaming out his own shame; a wandering star, to whom is reserved the blackness of darkness for ever." How readily he becomes the practiced and unfeeling seducer of childish innocence,—the betrayer of unsuspecting dependence,—the traitor to family confidence,—"the adder that biteth the heel,"—the poisoner of all that is good and holy within his reach—twice dead he seems, and everything within him that was apparently good plucked up by the roots. All sense of honor and truth is gone. He can practice the most consummate hypocrisy to accomplish his purposes of crime, and insinuate himself, under the garb of virtue and even of religion, into associations of domestic purity and family holiness, where, were his real character known, he would be only abhorred. His whole life becomes a compound of vileness and pretense—of unblushing vileness where suitable companions surround him, of the coldest and falsest pretense where it is necessary to assume a claim to respectability and notice. We look upon some such characters with dismay as well as distress, amazed at the amount of personal depravity which human sin can produce. The case, so far as even moral reformation is regarded, appears hopeless. He has "spent all." And there seems no foundation, in any confidence in his truth, or any susceptibility to noble and holy impressions in himself, to anticipate any possible change for the better.

Just as truly as his virtuous character and aspects are gone, are all his real joys in life gone too. He has come to the "sere and yellow leaf,"—when the world ceases to remunerate, vice fails to gratify, society can give no more pleasure,—all self-respect has gone,—and he remains merely hateful, and hating others. The world around has become for him a mere hunting-ground. Every class and age of his fellow-men are but the prey for his hideous hostility—the victims, so far as he can make them, of his cunning or his boldness. He is one of those "who destroy the earth." Enjoying nothing himself, finding no pleasure in earth, he plans his schemes for ruin of the pleasure and happiness of others. The bitterness of atheism is his. The derision of all that is holy delights him. He would sap all the foundations of human faith in Divine revelation, and of moral obligations in the lines of relative human duty. If he can entail upon another generation an equal hatred of God, and holiness, and revealed truth, and future accountability,—this would be the victory in which he would delight; and the more completely he can accomplish it, the more he would rejoice in the victories of his hateful spirit.

How well I remember a man of this description. He was a lawyer of eminence—a politician of much popularity and influence. He was a man apparently without strong appetites, and distinguished by a bland and guarded exterior in society, which gave him great influence with the young. His talents and high cultivation greatly enlarged his influence. Few who came within his reach failed to feel his power. But he was intensely bitter in his hostility to every aspect of religion. He loved to ridicule the Holy Scriptures with the most obscene and impious ribaldry. And his powers of irony and sarcasm made his unholy assaults resistless with the most of the young men who breathed the baneful atmosphere of his society. He might be truly said to have hated every good thing, and to delight in the utmost extent of moral and social ruin which he could accomplish. Multitudes of youth fell the victims to his power,—and he imparted the tone of his hostility to the whole large circle of influential society in which he moved. What a gathering was his life of genius making, for that terrific day when "God shall destroy those who have destroyed the earth!" What an utter moral ruin, however grand and beautiful the original, does such a man and such a mind present!

But this ruin is not to be confined to man's relative human associations. How completely the wanderer has "spent all" in his relations to God! What is there left in a sinful, alienated heart, which toward him may be called good? Every aspect of the character, and every acting of the soul, in this relation, has become evil. "Dead in sin" is the Divine description. *All* is spent. There remains no good thing within. And the sinful man is dealt with, and is to be considered, as one who is lost—in whom there is nothing good—and for whom, if he be ever recovered, there must be a complete new creation, the Divine workmanship—and he must be made a new creature in Christ Jesus. Old things must pass away, and all things become new. The man must be converted—born again, if he is ever to become, in Divine acceptance, a child of God.

But in this view of the wanderer's condition, all has been "*spent*." No afflictive providence has taken it away. It is not a mere loss,—occurring under causes beyond the power of man to control or resist. It has been a willful waste,—a voluntary throwing away of all the privileges of birth and the advantages of opening character and life. When vice brings on insanity;—or perverse self-indulgence issues in absolute degradation, and sin makes its victim a loathed outcast among men;—or the heart, hardened by crime, and the conscience seared by its long continuance, refuse to feel or to be conscious of personal need and danger; or even when aroused in the agony of remorse, can find no real penitence toward God:—where has been the responsibility of this utter ruin? How easily might the youth have walked in the path of blameless virtue and obedience from the beginning! There was no doom upon him to sin. "He" spent all. The responsibility is completely his own. The ruin he has brought upon himself.

We must insist upon this fact—painful as it is. When we are asked to sympathize with the results of man's folly, and to pity him in the degradation of his crime, we must not hide a solemn exhibition of the responsibility in our own compassion for the sorrow. Destructive as is this life of sin, it is pursued under no necessity. The man might have saved all, as easily as he has spent all. His whole path from youth might have just as readily been "as the shining light, which shineth more and more unto the perfect day." He it is who has converted that "patient continuance in well-doing which seeks for glory, honor, and immortality," to which he was urged, for which he was qualified and abundantly aided, into this fearful path of ungodliness, which has led him down to the chambers of death, and in which his steps have taken hold on hell. And we must hold him solemnly to account for having perverted the right ways of the Lord, and broken and destroyed this golden vessel of the sanctuary, which was committed to his care.

The issue of which we have spoken, is sure to come. It may not always be immediate. "When" he had spent all. There may be a period of gratification and delight in transgression, long continued, when the eye is not tired of seeing nor the appetites glutted with indulgence. The summer and the winter both pass in their turns. The morning cometh, and also the night. But sooner or later, the glare of enjoyment is shut out by returning clouds of conscious distress, and the day of mirth sinks into the darkness of despair. The hour is fixed, and the soul travels on inevitably to reach it, when there is no more delight in sin, or ability to gain it. The wandering soul has spent its all away from God, and in restless, wretched hostility to him; and awakes to find that all is lost,—if no other gracious power interfere,—lost for ever. S. H. T.

* Entered according to Act of Congress, in the year 1860, by J. R. Richards, in the Clerk's Office of the United States for the Southern District of New York.

A NEW KING.

CORN INSTEAD OF COTTON.

BY PROF. CHARLES L. PORTER.

OLD King Cotton is old and gray,
Long hath he held unlimited away,
Long hath he wielded his iron rod,
Foe to freedom and foe to God,
And he heeded not his glazing eye,—
'Twas hard for old King Cotton to die:
Shout the loud pean, exultingly sing,
Cotton is dead and Corn is King!

"Cotton is dead!"—how the echo rolls
Over the hills and down the vales,
And millions of faint and careworn souls
Hail the coming of Freedom's sails.
Up with the banner! Swell the huzza!
Spread, echoes, spread afar and afar!
Shout the loud pean, exultingly sing,
Cotton is dead and Corn is King!

Cotton sat on a tyrant's throne,
Hated by every freeman's son—
Cotton is dead; and the rattle of chains
Fainter comes from the Southern plains,
While on the people's shoulders borne
Peacefully rides the monarch Corn:
Shout the loud pean, exultingly sing,
Cotton is dead and Corn is King!

Ho! for a right merry monarch is come,
Bearing the balances firm in his hand,
And we greet him with smiles in every home,
And hail him with joy all over the land.
Pile up the baskets with golden grain!
Rattle the ears again and again!
Shout the loud pean, exultingly sing,
COTTON IS DEAD, AND CORN IS KING!

Beloit, Wis., Nov. 29, 1860.

DISUNION BY THE UNIONISTS.

BY HORACE GREELEY.

FOR more than half a century, the very word *Disunionist* has been a term of reproach and obloquy. The Federalists of John Adams's day charged their antagonists, and especially those residing west of the Alleghenies, with a dissembled but deadly hatred of the Federal Constitution and Union. The Jeffersonians intensified the popular detestation of Aaron Burr and his confederates in his wild Southwestern enterprise by charging them with a conspiracy to dismember the Union. The Federalists finally went down before a charge of disloyalty to the Union, based on John Henry's asserted revelations and the sayings of the Hartford Convention. South Carolina's nullification project, nearly twenty years later, was crushed out without bloodshed by Gen. Jackson, who gave out the watch-word, "The Federal Union—it must be preserved." And, from the first faint foreshadowings of Anti-Slavery effort to the present hour, the cry that "Abolition is Disunion" has been the most potent weapon wielded by the defenders of the "peculiar institution." When John Quincy Adams rose in the House of Representatives and merely inquired of the Chair whether a petition for the dissolution of the Union might be presented, he was greeted by one universal yell of execration from the Pro-Slavery majority; and when Nathaniel P. Banks was a candidate for Speaker, the fact that he had once, in a political stump speech, declared that, rather than submit to an unlimited Extension of Slavery, he would be willing to "let the Union slide," was urged as a conclusive reason for refusing him all *conservative* support. And none but a deaf and blind person can be ignorant that unfaltering devotion to "the Union, the Constitution, and the Laws," was the watch-word of one great anti-Republican party and the assumed vantage-ground of all. To be a Republican, in the estimation of opponents, was to exalt something else above uncalculating, unqualified devotion to the Union, and was therefore disloyal and highly reprehensible.

The election has passed, and Mr. Lincoln is chosen President. Four years' sway of Republicanism, at least in the White House, is thus insured. Instantly, a portion of the defeated pronounce against the Union, claiming for each State the right to secede from it for such reasons and in such manner and at such time as it shall, of its own good pleasure, deem expedient, and mustering all its forces with a view to bringing the contest thus provoked to a bloody arbitrament at the earliest moment. And, whatever may ultimately be *done*, there can be no reasonable doubt that the *intent* to secede is earnest and general, at least throughout South Carolina, and that the extreme Pro-Slavery sentiment of the entire South is rallying to her support.

In this crisis, what do we hear from those who are professedly and predominantly devoted to "the Union, the Constitution, and the Laws?" Do they rally as one man to the support of the Federal authority and those on whom its constitutional power is about to devolve? Do they say, 'Let us first sustain and conserve the Union, and afterward consider what grievances are justly alleged by any State or section?'

Manifestly, they do not. On the contrary, those who were yesterday loudest in their lip-devotion to the Union at all hazards and under all circumstances—who were for the Union 'first, last, and all the time'—are to-day for the Union with a proviso; for the Union if it subserves their own ends and is made to do their bidding. *The Constitution*, President Buchanan's more immediate organ, proclaims as with authority that there is no party in all the Slave States for the Union, except upon the basis of new concessions by the North and of fresh and stronger guaranties to the Slaveholding interest. And this is about the average attitude of what styles itself, *par excellence*, the *Union* party of the South and of its allies at the North.

With the noisier and perhaps also the larger party throughout the Cotton States, even this language is deemed culpably timid and compromising. In the view of this party, the North has already sinned away her day of grace, and is never more to be trusted or forgiven. Were she now to repeal all her Personal Liberty bills and volunteer the most abject promises of future alacrity in slave-catching—were she even to covenant to make no further resistance to the extension of Slavery Westward to the Pacific, and Southward to the Amazon—all would avail nothing. The Rubicon is passed, the argument ended: there remains only the choice between a prompt acquiescence in the secession of the Slave States and a resort to the Trial by Battle. Such is the language of the entire Press, the whole Body Politic of South Carolina, backed by a very ardent and formidable if not prevalent avowal of sympathy and concurrence from every State south of the Potomac.

The attitude of the Union party of the South is less consistent and not less reprehensible than that of the Secessionists. John Letcher, Governor of Virginia, may be regarded as its embodiment and mouth-piece. Mr. Letcher is a veteran Democratic politician, of more than average shrewdness and of unbounded devotion to the interests and ascendency of the party with which he has long been prominently identified. He lives in a non-slaveholding section, has hitherto betrayed leanings toward Ultimate Emancipation, gave a hearty support to Douglas, and probably regards Slavery with favor only in so far as he esteems it a potent instrumentality for securing Democratic predominance in the councils of his State and of the Nation. Gov. Letcher is avowedly for the Union, and against Secession; *but*, if any Southern State sees fit to secede, he declares that no Federal troops shall march through Virginia against her! How much is this short of arrant rebellion? Suppose Gen. Scott were, to-morrow, at the head of three or four thousand regulars, to enter Virginia from Washington, marching southwardly, how is Gov. Letcher to know that this force is proceeding to cope with Secession in South Carolina by enforcing the collection of the Federal revenue at the port of Charleston? Military commanders are not apt to gossip with wayfarers respecting the errand on which they are bent, nor would Gov. L. expect a categorical answer to any question he might see fit to ask on that subject. How, then, is Gov. L. to fulfill his menace unless by assuming that the Federal Executive is a public enemy, whose military movements are to be resisted as a matter of course, and whose troops are to be defeated at all hazards? And what is this but rebellion and civil war?

The Federal Government is for the present in feeble hands. The President is unsteady of purpose, divided in affection, and hampered by secret pledges to the ministers of the dark power to which he owes his elevation. There is a majority in either House of Congress, and a still more decided majority on the bench of the Supreme Court, intensely hostile to the peaceful revolution just decreed by the people, and inimical to those it has called to the high places of the Union. If it be within the compass of political intrigue to cripple the incoming Administration, whether by fettering it by adverse action in Congress or ensnaring it into ruinous alliances and fatal concessions, the end will be achieved. Already we have infinite babble and gossip of a Constitutional Convention, of a new Compromise, and of formal overtures by the South embodying the terms on which the Slave States will consent still to remain united with those that are Free. The upshot of these complications it is not easy to foresee. On one point, however, there is no room for doubt: A Republican party that should abjure or prove recreant to Republican principles would be a doomed, dissolving party; and a Republican Administration with such a party at its back would be as impotent as that of John Tyler and as speedily consigned to oblivion. H. G.

SECESSION AND CONCESSION.

BY AMASA WALKER.

THERE seems to be at present a general effort to produce a Concession movement, and induce the party of freedom to give up to the Slave-Power everything thus far gained; to surrender their arms in the moment of victory. Unprincipled politicians will fall into this plan with the greatest alacrity, and the conservative and moneyed classes will embrace it as a relief from secession. I was delighted with the political articles in the last number of *The Independent*. They breathed the right spirit, and should be continued from week to week. We are in the most imminent danger of being betrayed, to our utter ruin, at the very moment when we are celebrating our magnificent triumph.

The Panic will be especially used to advance the objects of the Concessionists, and, it is to be feared, with too much success. But let us not falter at such a juncture. If Abraham Lincoln is the honest and reliable man we suppose him, he can, as President, do much to arrest this treason to our cause. But he must be sustained by our representatives and by the press, and you cannot be too earnest in sounding the alarm, and in calling on the people to stand firm and be upon their guard. There is a thousand times more danger to the country at this moment from Concession than from Secession.

What have the Republicans done which they must retract? What must Massachusetts *concede?* Her Personal Liberty Bill? Why that? Is it unconstitutional? If so, that fact will be discovered as soon as a case arises under it, and is carried up to the Supreme Judicial Court. There will be time enough then for its repeal, and not till then will it be done. So will it be, it is to be hoped, in all the free states. They ought not, we trust they will not, take a step backward. Let us be as resolved that we will not concede, as the Fire-Eaters of the South are that they will secede, and we shall see who will hold out the longest.

A NOTE FROM MRS. BROWNING.—A note from Mrs. Elizabeth Barrett Browning, at Florence, Italy, to one of the editors of *The Independent*, speaks as follows:

* * * "Public affairs here are passing into the phase of triumph. We all feel the end near, and that a great nation is called up from the grave. There was danger from the Mazzinians in the South, and great anxiety for a moment, but the popular vote silences the unwise majority, and justifies the inspiration of the people. '*Vox Populi, vox Dei.*' There is anxiety still about Venetia. Nothing but the sword, I fear, will cut that knot."

THE SPIRIT OF CHIVALRY.—An organist and teacher of music, who advertises in another column for a situation in the choir of some church in a Free State, was expelled from a Southern city by command of the "Minute Men." The reason was his former residence in New England. We have the best authority for saying not only that he is a fine performer, but a courteous gentleman. The Free States are likely to get back more of their good men in the same way.

FROM OUR WASHINGTON CORRESPONDENT.

WASHINGTON, D. C., Dec. 3, 1860.

CONGRESS meets to-day with a pretty full representation present. Members from the opposite sections—from South Carolina, and members from Vermont, from Wisconsin and Alabama—are here, sitting in the same hall, but very rarely exchanging courtesies. The South Carolina representatives come here to create a sensation. It would be uncharitable to say that they have come all the way from Charleston for their pay—yet they have got their pay, or the most of it—though no one supposes it was an object to them in their visit to the Federal capital. They come here to take part in a grand secession tableau—to come off in the House of Representatives some time between this and the 17th of the month. Mr. Keitt, or Mr. Bonham, will rise in his seat in the House, and, in a short speech, hand in his resignation to the Speaker, which will then be read by the Clerk. Every one of the South Carolina members will follow, when the delegation will leave the hall together. Now to forego such a public demonstration is a greater sacrifice of vanity than we have a right to expect of so fiery and demonstrative a people as that which idolizes the Palmetto. The secession drama will have to be played on Congressional boards this winter, and the first act commences in a few days. The North must witness the spectacle through their representatives, and keep as quiet as possible. Calmness always accompanies the truest courage, and the fact that Northern men can be quiet and even kind in their bearing toward the South and Southern men through these scenes, only proves the quality of their courage.

The question seems to be settled, so far as South Carolina is concerned. She will vote herself out of the Union within a few weeks, perhaps days. Everybody admits this fact here, Republicans and Democrats, Northern and Southern men. The important question, still unsettled, and about which there is intense anxiety here and throughout the country, is in reference to the extent of the secession movement. Will any other states accompany South Carolina, and if so, how many? The course of the President is well understood. He does not admit the constitutional right of a state to secede, but he will not recommend a coercive policy. Without a Force Bill from Congress he can do nothing, and neither this nor the succeeding Congress will pass one.

The feeling of the Republican members on the question is almost unanimous. They are in favor of "a wise but masterly inactivity." Kindness, firmness, and cautious speech will do more than threats and reckless bitterness in the present temper of both South and North. Not a single member from the North that I have heard of counsels unmanly concessions—always excepting the Democrats. It is too late for that. If South Carolina must go—let her go; and if the other cotton states choose to follow her, let them go in peace. This is clearly the sentiment of the majority of the Republican members. No civil war to compel a slave state to remain in the Union; nor the surrendering of a single principle by a free state to save the Union. If a separation of the states *must* come, let us meet the great event like men, and go to work in earnest for the interests of the new Republic of Freedom.

But no one seriously expects that more than two or three states will secede, and the probabilities are that South Carolina will stand alone in her independency. Senator Fitzpatrick of Alabama counsels moderation, and is evidently in favor of Union, but in the present state of feeling among the people of Alabama, does not care to say so. He urges the idea of non-interference upon President and Congress, and thinks if this policy is pursued that South Carolina may eventually be glad to get back into the Union.

But, from this secession question I turn to notice an incident illustrative of Human Slavery in this District. Your readers will remember the case of the colored man named Manuel Mason, who was thrown into jail for harboring his own child, a slave. The boy's name was Benjamin, and he was the last of a large family. He got away from Washington, and the fact that his father housed and fed him for a day or two was enough to set the police upon his track and to carry him into the District jail. It has recently come out that little Ben fled to Baltimore, where he took service in a Quaker family. All summer the pimps of the Law have been in search of him, and a fortnight since discovered his retreat. Meantime a slave-dealer bought the boy of his owner, "running," as the phrase is—that is, taking all risk of ever finding him. He was "sold running" for $350. His last owner is a woman, and a member of one of our Presbyterian churches. The boy is now in Alexandria jail, and threatened with sale South within ten days. While in the midst of Thanksgiving dinner, your correspondent was waited upon by the father of the poor boy, seeking counsel and assistance in the hour of distress and despair. To hear the old man's simple eloquence were enough to turn a Fire-Eater into an Abolitionist. The father could not believe that his old mistress and the boy's late owner knew anything of the transaction. She was a kind woman, he said, and would never consent that one of her slaves should be sold South. To obtain an interview with her became important, and it was faithfully tried by more than one person, but the thing was impossible. The slave-boy was sold by a gentlemen professing to act as the agent of his mistress, and this may be true, but the mistress cannot be seen by any friends of the "property." Meantime some kind people in Baltimore are trying to see what can be done. The trader asks $1,000—double the market price of such boys in Washington. The chances are all against the lad, as in these hard times it is difficult to raise so much money. He will probably be sold for a life in the cotton-fields of Alabama before Christmas, and then the lost child of Manuel Mason, his little Ben, will have followed his brothers and sisters in their forced sale and pilgrimage to the far South. Not one child out of a dozen will remorseless Slavery leave to this old man and his wife. And this is the "institution" which is to divide this Union, and we are to give all it asks, yield to every one of its demands, if we would preserve the Union.

If any man in the free states is inclined to submit to the demands of this hideous system of wickedness, let him take up an actual case of slavery—let him try to *buy* one of his fellow-men, to save him from a life worse than death—and he will grow in backbone, if not in grace. D. W. B.

ORIGIN OF THE A. H. M. S.—Several ministers of the New-School in Western New York have published remarks on the statements of Messrs. Foster, Bouton, Chamberlain, and Worcester. These gentlemen state and show that they and others had thought about the need of a National Society years before the ride to Newburyport in 1825, and the subsequent deliberations of the students at Andover. It is highly probable that others also in other quarters had similar thoughts and wishes. The difference is, that all those thoughts came to nothing, but the thoughts at Andover produced the American Home Missionary Society—a considerable difference. One wished for it, the other did it. Just that difference has coupled the name of Fulton with the steam-boat, and of Morse with the telegraph—because they were the men who made it go.

These gentlemen also insist that the U. D. M. Society was the same with the A. H. M. S., because so little change was made in the constitution of the former—hardly anything, it is said, being altered, except the name. They forget that the name is essential to the being of a corporate body, so that a change of name is in fact a change of nature. Certainly it was so in the case before us. The U. D. M. S. was a local society, like the societies in Connecticut and Massachusetts, ranking with them, and co-operating with them. The A. H. M. S. is a national society, to which the state societies cheerfully took the relation of auxiliaries, whereby it acquired the power to diffuse its blessings all over the land. But the historical fact is, that the U. D. M. Society adopted a new constitution, which was prepared by the Boston meeting, and discussed and approved by the public convention. The vote passed by the Society entirely ignored its own constitution.

THE PRESIDENT'S MESSAGE.

THE session of Congress has commenced in peace and order—the last of President Buchanan's administration. The annual message was sent in and read on Tuesday, and makes five to eight solid columns in the papers. We have no space to spare for even an abstract of its contents. More than half of the space is taken up with platitudes and sophisms about the secession and coercion of states.

He seems almost to see clearly that secession is unconstitutional, and is rebellion against lawful government, and then maintains that the Government has no power to suppress it, when undertaken by a state because coercing a state would be war!

He advises an alteration of the Constitution, so as to make it acknowledge the right of property in slaves in the slave states, assert the duty of Congress to protect slave property in the territories, and authorize the Fugitive-Slave act—a pregnant admission that the Constitution as it was adopted by our fathers does not contain these points.

He alleges, very justly, that the constitutional election of a President is not just cause for dissolving the Union. He thinks the duties can still be collected at Charleston, and proposes to defend Fort Moultrie if assailed, but does not say that he has made any preparation for this purpose.

Our foreign relations are generally satisfactory. No slaves have been imported this year. The expenses of the Government are reduced to $55,402,465.

A HORRID REVELATION.

No one can read without horror the shocking disclosures brought out through the correspondence of Prof. Bartlett of Chicago, which appears in another column. That a slave-woman was burned alive in the Choctaw Nation in Jan., 1859, appears to be established by the letters of Secretaries Treat and Lowrie. It is evident that neither the Prudential Committee of the American Board, nor the Assembly's Board of Missions, had any knowledge of the transaction at a time when they could have taken responsible action with regard to it. But there is grave reason to apprehend, that Mr. Byington knew the whole transaction at or about the time of its occurrence; that members of his church were in some way implicated in it; and that he and other missionaries have designedly withheld the facts from the Boards to which they are or were responsible. This aspect of the affair is serious and painful.

The public will ask with astonishment, has such a crime been connived at, or even ignored, by a Christian church, and by the missionary teachers of the nation? Has no testimony been uttered against it?—no inquiry been instituted?—no discipline inflicted upon the accomplices of the crime, if such were in the church?

These questions must be answered. Mr. Byington cannot longer remain silent. The Assembly's Board, under whose care the Mission now is, cannot longer refrain from investigating the action of the Missionaries in the premises. The case is before the public, and the public will not let it rest.

As to Mr. Byington and his church, judgment must be suspended until further light is gained. But the whole transaction is a fearful comment upon the bloody code of Slavery, and the brutalizing influence of the system, wherever it exists.

No. 3 WINTER ST., BOSTON, Nov. 30, 1860.

DEAR SIR: H. C. Leumas sends five dollars to Dr. Thomas H. Webb, who is appointed by the Boston Kansas Relief Committee Treasurer of the Kansas Relief Fund, which that Committee is soliciting and securing as fast and as widely as possible. Mr. L. requests an acknowledgment of the receipt of this donation in *The Independent*. George L. Stearns, an old friend of Kansas, is Chairman of this Committee. Dr. Thomas H. Webb, whose office is No. 3 Winter street, Boston, is Treasurer and Secretary. Whatever they secure will be used for the relief of the destitute in Kansas.

This Committee consists of thirteen trustworthy men, of whom I might mention the Hon. John P. Putnam, Judge of the Superior Court, and the Governor-Elect, John A. Andrew.

Yours truly, DANIEL FOSTER.

N. B.—Any further directions may be had by addressing F. N. Blake, acting and appointing Agent for the Territorial Committee in the West, No. 63 Clark street, or Judge W. F. M. Arny, General Business Agent for Shipping, etc., No. 204 Lake street, Chicago, Ill.

A NEW YEAR'S GIFT TO OUR READERS.

WE have the pleasure of announcing to our friends a forthcoming NEW STORY, written expressly for these columns by

MRS. HARRIET BEECHER STOWE,

ENTITLED

THE PEARL OF ORR'S ISLAND;

A STORY OF THE COAST OF MAINE.

This work, now in course of preparation, will be published in successive chapters in the weekly issues of *The Independent*, beginning with the first week of the New Year. Being secured by copyright, it will appear exclusively in this paper. What more attractive feature can our readers desire for the beginning of a new volume of *The Independent*, than the charming entertainment of a new story by the Author of "Uncle Tom's Cabin?"

GOING AHEAD.

IT will be a matter of gratification to the many hearty friends who have taken an interest in widening the sphere of *The Independent's* usefulness by extending its circulation, to be informed that during the single month of November we received **7,680** new subscriptions, and that from December of last year to December of this, our net gain, over all stoppages, amounts to **19,200**. So, on the whole, we have concluded to publish one more number of *The Independent* notwithstanding the Panic.

RUFFLE-TRIMMING.—Messrs. Douglas & Sherwood, the famous manufacturers of hoop-skirts, whose patterns are so highly approved by ladies of taste all over the land, have added to their productions a beautiful article of ruffle-trimming, made by the Wheeler & Wilson sewing-machine in a very perfect manner. They have made it so long that they have not thought it worth while to get a patent for it, and are very sure that no other party can have a valid patent conflicting with their free manufacture.

Thanksgiving Sermon

BY

Henry Ward Beecher.*

(Entered according to Act of Congress, in the year 1860, by J. H. Richards, in the Clerk's Office of the United States for the Southern District of New York.)

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke iv. 17–19.

These words are remarkable, to-day, for their meaning, and for their historical position. The first sermon which Christ made, upon entering his public ministry, was this one at Nazereth, where he had been brought up. That he chose these words in entering upon his mission—these words, of all the Law, of all the Psalms, and of all the Prophets—gives them peculiar significancy. And, when we consider their contents, they become yet more memorable, since they were the charter and index of his mission:—the text not only of his sermon, but of his life. Christ came to save the world: not laws, not governments, not institutions, not dynasties, but the *people*. The fulfillment of his mission is to be looked for in the condition of nationalities and the character of peoples. If peace breathe balm over all the world, and every law is obeyed, and every government rides among the people as a man-of-war upon a tranquil sea dressed for holiday, there is no reason for rejoicing if the people are ignorant, their capacities are undeveloped; if they are mean and sordid, and their morals, like a Chinese foot, are cramped too small to walk upon. But though there be wars and rumors of war; revolutions and tumults, the world is prosperous if by these convulsions the race is freed from oppression, thoroughly aroused, and incited to bolder enterprise, and to nobler moral character.

We are, then, to study the advance of Christ's kingdom in the whole aspect of the world. The Church is of the people. God's church includes the whole human race. Our separate churches are but doors to the grand spiritual interior. The good men who love God and man with overruling affection, of all nations, and of every tongue, are the true church.

To-day we are assembled to give thanks for national mercies. I need not remind you of the year that is closing. Who knew, when January set her cold, calm face toward the future, that she was the herald of such a summer? When was there ever a year so fertile? so propitious to all industry? It has been a procession of rejoicing months, flower-wreathed and fruit-laden—a very holiday year!

The soil awoke with new ardor: everything that lived by the soil felt the inspiration. Every root, and every blade, and every stem, and every bough has this year tasked itself for prodigal bounty. Except a narrow strip, this continent has been so blessed with husbandry as to make this year memorable even among years hitherto most eminent. The meadow, the tilled fields, the grazing pastures, the garden, the vineyard, the orchard, the very fence-row berry-bushes and wild wall-vines, have been clothed with unexampled bounty and beauty. Nature seems to have lacked messengers to convey her intents of kindness, and the summer, like a road surprised with quadruple freights, has not been able to find conveyance for all its treasures. The seas have felt the divine ardor. The fisherman never reaped such harvests from the moist furrows of the ocean as this year. And those husbandmen of the sea, who reap where they have not sowed and grow rich upon harvests which they have not tilled, have, this year, put in the crooked hook for their sickle with admiring gladness for the strange and unwonted abundance of the deep.

All the sons of God rejoice; and all good men rejoice. It needs but one element to complete the satisfaction. If we could be sure that this is God's mercy, meant for good, and tending thereto, we should have a full cup to-day. That satisfaction is not denied us. The Mayor of New York, in a public proclamation, in view of this prodigal year, that has heaped the poor man's house with abundance, is pleased to say that there is no occasion apparent to him for thanksgiving. We can ask no more. When bad men grieve at the state of public affairs, good men should rejoice. When infamous men keep fast, righteous men should have Thanksgiving. God reigns and the Devil trembles. Amen. Let us rejoice!†

But it is not, now, upon these topics that I shall confine my remarks. I propose to glance at other reasons for thanksgiving.

1. The advantage and increasing influence of nations which, in the main, tend to conserve human liberty; and the decadence and dwindling of those nations that have flourished by exactioa and tyranny, is matter of gratulation. It should make good men glad when wicked men and wicked nations grow weak.

2. The emergence of the common people to that degree of political power that makes it necessary now, for the whole of Western Europe to ask their permission for the establishment of any throne or monarchy, is cheering and auspicious. Crowns were once made of gold beaten out on the people's backs. Now the strongest crowns are made of paper—the paper votes of the common people. Therein we rejoice, and will rejoice.

3. The resurrection of Italy is another memorable event of the year. I see as many tokens of a Divine presence in Italy as, of old, there were in the emancipation and conduct of the Israelites from Egypt. That such a conjunction of events should have taken place; that such a monarch as Victor Emanuel, who almost reconciles republicans to kings, should have sat waiting; that such a consummate statesman, of noblest patriotism, as Cavour, should have been prepared and waiting; that such a hero, simple, true, pure, disinterested, self-sacrificing, skilful, and lion-like, as Garibaldi, should have come at the hour, marks the planning of God. Men never devise such combinations. It would have been significant had either of these men come singly. That all should have come together—a soldier to beat down the old despotism, a statesman to organize the new liberty, a just and patriot king to preside over the people's government, and a people, divided for centuries, but now at last united—this reveals the mind and will of God. Let us rejoice!

4. The growing moderation of the Russian monarchy, the quiet improvement of the people, the emancipation of the serfs, ought to engage the attention and receive the sympathy of every Christian people. There is a great work begun in Russia. This gigantic nation, the antithesis of America, politically and geographically, is, like her, almost half a globe of herself. The end we cannot now even suspect. Prophets are dead. God no longer tells beforehand what he is going to do. But, by the clearing that has been made for the foundations, by the materials that are gathering, and by the workmen that are employed, we judge that no mean structure is about to arise to the glory of God. There is an immense History now in birth. Let us hope that the unmeasured future will be for Humanity, Justice, and Piety!

5. In the rest of the world there are signs, but more remote, of good. Heathen nations are growing weaker; Christian nations are growing stronger. The nations of Heathenism are imbecile. The nations of Christianity are of vigorous stock, and have a future. Already Christian nations rule the world. Who may war, how long, for what, with whom, depends upon the will of Christian peoples. There is a Christian police around this globe!

6. Our own land has not been behind. In this march of nations our country has kept step. We know it by the victory of ideas, by the recognition of principles instead of mere policies, by the ascendency of justice, and by the witnessing and ratifying rage of all who love oppression and oppressors.

To-day should not be profaned by partisan congratulations; but we should be ungrateful to God, who has guided us through peril and darkness, and at length brought us forth into illustrious victory, if we did not to-day remember, with profound gratitude and devout thanksgiving, the resurrection of the spirit of liberty from the graves of our fathers!

The tree of life, whose leaves were for the healing of the nations, has been evilly dealt with. Its boughs have been lopped, and its roots starved till its fruit is knurly. Upon its top had been set scions of bitter fruits, that grew and sucked out all the sap from the better branches. Upon its trunk the wild boar of the forest had whetted his tusks.

But now again it blooms. Its roots have found the river, and shall not want again for moisture; the grafts of poisonous fruits have not taken and are blown out; mighty spearsmen have hunted the swine back to his thickets, and the hedge shall be broken down no more around about it. The air is fragrant in its opening buds, the young fruit is setting. God has returned and looked upon it, and behold, summer is in all its branches!

To some it may seem that the light in this picture is too high, and that the background is not dark enough. I do not wish you to think that the background is not dark; for it is. There is excitement. There is brewing mischief. The clouds lie lurid along the Southern horizon. The Caribbean sea that breeds tornadoes and whirlwinds, has heaped up treasures of storms portentous, that seem about to break. Let them break! God has appointed their bounds. Not till the sea drives back the shore, and the Atlantic submerges the continent, will this tumult of an angry people move the firm decrees of God. He who came to open prison doors, to deliver captives, to loose those that are bound—he it is that is among us. We are surrounded by airy hosts greater than those which the prophet of old saw filling the mountains. God is with us. The very rage of wickedness shows his presence.

While we tremble, then, let us rejoice; not triumph, nor boast, nor make invidious comparisons, nor throw fuel of passions into the flames already too hot. But, with a sober, temperate, and beneficent joy, let us give thanks to God, that he has begun to recall this nation from a course that would have wrought utter destruction; and that now, though waves are beating, and the tempest is upon the ship, she has changed her course, and heads right away from the breakers and the sand!

But be sure that, in these times, there can be no safe navigation except that which clings to great universal principles. Selfish interests, if they are our pilots, will betray us. Vainglory will destroy us. Pride will wreck us. Above all, *the fear to do right* will be fatal. But justice and liberty are pilots that do not lose their craft. They steer by a Divine compass. They know the hand that holds the winds and the storms. It is always safe to be right; and our business is not so much to seek peace as to seek the causes of peace. *Expedients* are for an hour, but *Principles* are for the ages. Just because the rains descend and winds blow, we cannot afford to build on shifting sands. Nothing can be permanent and nothing safe in this exigency that does not sink deeper than politics or money. We must touch the rock, or we shall never have firm foundations.

I. Our prosperity had its beginning and continuance in Natural Laws. God's will, in nature and in human society, is the source of human strength and human wisdom. No matter how many are with you, if your councils are in the face of Divine principles. Peace, regardless of equity, is a treacherous sleep whose waking is death. It is not half so necessary to have a settlement as it is to have a *right* settlement. In the end, right political economy will work out prosperous national economy; and if for want of faith in the safety of rectitude you abandon sound and proved principles, or let them go by default, all your good intentions will not save you from national misrule, and national wasting and destruction. The mariner who should take refuge in the maelstrom, thinking it a safe harbor, would learn quickly that good intentions are good follies when men run against natural law. And for men to think that this nation has been prospered on account of the skill, the wisdom, or the arrangements or combinations of men, is the worst of infidelities. While papers and parties are in full outcry, and nostrums are advertised, and scared politicians are at their wits' ends, (without having gone far, either,) and men of weak minds are beside themselves, and imbeciles stand doubting in the streets, know ye that the way of peace is simple, accessible, and easy! Be still. Stand firm. Have courage to wait. Money is insane. Fear is death. *Faith in Justice, Courage in Rectitude, and Trust in God*, will work out safety. The worst is over. Our Northern apathy to freedom, and our greed of commerce, are a thousand times more dangerous than Southern rage and threat. Moral bankruptcy will ruin us all. No other bankruptcies will harm us!

Let us have firm courage, kindness of temper, willingness to make concessions in things of mere policy, but no concession of principles, no yielding of moral convictions, no paltering with our consciences. Thirty pieces of silver bought Christ and hung Judas. If you sell your convictions to Fear, you give yourself to a vagabond. If you sell your conscience to Interest, you traffic with a fiend. The fear of doing right is the grand treason, in times of danger. When you consent to give up your convictions of justice, humanity, and liberty, for the sake of tranquillity, you are like men who buy a treacherous truce of tyrants by giving up their arms of war. Cowards are the food of despots.

When a storm is on the deep, and the ship labors, men throw over the deck load; they cast forth the heavy freights, and ride easier as their merchandise grows less. But in our time men propose to throw overboard the compass, the charts, the chronometer, and sextant, but keep to the freight!

For the sake of a principle our fathers dared to defy the proudest nation on the globe. They suffered. They conquered. We are never tired of praising them. But when *we* are called to stand firm for principle, we tremble, we whine, we evade duty, and shuffle up a compromise, by which we may sell our conscience and save our *pocket*.

It is rank infidelity, and, at such a time as this, stupendous infatuation, to suppose that the greatness of this nation ever sprung from the wisdom of expediency, instead of the power of settled principles. Your harbor did not make you rich: you made the harbor rich. Your ships did not create your commerce: your commerce created your ships; and you created your commerce. Your stores did not make traffic. Your factories did not create enterprise. Your firms, your committees, your treaties, and your legislation, did not create national prosperity. Our past greatness sprung from our obedience to God's natural and moral law. We had men trained to courage, to virtue, to wisdom. And manhood—*manhood*—MANHOOD—carried in the fear of God, has made this nation. Men are God's vicegerents; and if they will govern as he governs, then they shall be creators, too, in this world. The reason we have prospered in days past is not that we have known how to duck, and dodge, and trim; it is not that we have known all the minute ways of microscopic statesmanship: it is because we have known just enough to see the way in which natural law and God's kingdom were going, and to follow them. It is a simple thing; it is no secret; and accursed be he that counsels the people to seek peace and prosperity by abandoning the causes of it, and that leads them into destruction by leading them into the arms of a tinseled folly!

II. Let no man be foolishly fearful of EXCITEMENT. Our age marks the growth of the world by this: that excitement is now wholesome. When men low down in the scale begin to be stirred, the most active part is excited, which is passion. But when men have outgrown barbarism, and live in moral and intellectual elements, then excitement rouses up the higher nature. Among a savage people, excitement works downward and rages: among a Christian and civilized people, it works upward and toward peace. Excitements among a thinking people tend to clearer convictions, to surer intuitions, to more heroic purposes, and loftier enthusiasms. Do not be afraid because the community teems with excitement. Silence and death are dreadful. The rush of life, the vigor of earnest men, the conflict of realities, invigorates, cleanses, and establishes truth. Our only fear should be lest we refuse God's work. He has appointed this people, and our day, for one of those world-battles on which ages turn. Ours is a pivotal period. The strife is between a dead past and a living future; between a wasting evil and a nourishing good; between *Barbarism* and *Civilization*.

The condition of the common people always measures the position of any nation on the scale of civilization. The condition of work always measures the character of the common people. It is not where the head is, but where the feet are, that determines a nation's position. By ascertaining where the working people are in the North and in the South, you can determine the respective positions of these two sections of our country. I need not tell you what is the relative position of these two extremes and opposites on any scale of Christian civilization.

The Southern states and the Northern alike found poisonous seeds sown in Colonial days. The North chose to weed it out. The South determined to cultivate it, and see what it would bear. The harvest time has now come. We are reaping what we sowed. They sowed to the wind, and they are about to reap the whirlwind. Let us keep in view the causes of things. Our prosperity is the fruit of the seed that we sowed, and their fears, their alarms, their excitements, their fevers, their tumults, and their rages, are the fruit of the seed that they sowed. Ours is wholesome: theirs is poisonous. We are made fat and strong, and they are poisoned. All, now, that we demand is, *that each side shall reap its own harvest*.

It is this that convulses the South. They wish to reap fruits of liberty from the seed of slavery. They wish to have an institution which sets at naught the laws of God and man, and yet be as refined and prosperous and happy as we are, who obey these laws; and since they cannot, they demand that we shall make up to them what they lack. The real gist of the controversy, as between the greatest number of Southern states and the North, is simply this: that the United States Government is bound to make slavery as good as liberty for all purposes of national life. That is the root of the philosophy. They are to carry on a wasting system—a system that corrupts society life in its very elements. They are to pursue a course of inevitable impoverishment, and yet, at every decade of years, the Government is by some new bounty and privilege to make up to them all the waste of this Gigantic Mistake! And our National Government has been made to be a bribed judge, sitting on the seat of authority in this land, to declare bankruptcy as good as honesty; to declare wickedness as good as virtue; and to declare that there shall be struck, from period to period, a rule that will bring all men to one common municipal and communal result, no matter what may be the causes that are working out special evils in them.

The Southern states, then, have organized society around a rotten core—slavery: the North have organized society about a vital heart—liberty. At length both stand mature. They stand in proper contrast. God holds them up to ages and to nations, that men may see the difference. Now that there is a conflict, I ask which is to yield? Causes having been true to effects, and effects true to causes; these gradually unfolding commercial and political and moral results having been developed in the two great opposing extremes of this country, the time has come in which they are so brought into contact that the principle of the one or the principle of the other must yield. Liberty must disclown her fair head; she must lay her opal crown and her diamond scepter upon the altar of oppression; or else, oppression must shrink, and vail its head, and depart. Which shall it be? Two queens are not to rule in this land, one black and the other white; one from below and the other from above. Two influences are not to sit in culminated power at the seat of influence in this nation, one dragging and pulling toward the infernal, and the other drawing and exciting toward the supernal. No nation could stand the strain to which it would be subjected under such a state of things.

There is a Divine impulsion in this. Those who resist and those who strive are carried along by a stream mightier than mere human volition. Whether men have acted well or ill, is not now the question; but simply this: *On which side will you be found?* This controversy will go on. No matter what *you* do, God will carry out his own providences with you or without you, by you or against you. You cannot hide or run away, or shift the question, or stop the trial. Complaints are useless, and recriminations foolish and wicked.

The distinctive idea of the Free States is Christian civilization, and the peculiar institutions of civilization. The distinctive idea of the South is Barbaric institutions. In the North Mind, and in the South Force, rules. In the North every shape and form of society in some way represents liberty. In the South every institution and element of society is tinged and pervaded with slavery. The South accepts the whole idea of slavery, boldly and consistently. The North will never have peace till she with equal boldness accepts liberty.

While liberty and slavery are kept apart, and only run upon parallels, there may be peace. But there is no way in which they can be combined; there is no unity made up of these deadly antagonisms. And all devices, and cunning arrangements, and deceitful agreements, and silver weddings and golden weddings, are false and foolish.

The truth that men cannot hush, and that God will not have covered up, is the irreconcilable difference between liberty and slavery! Which will you advocate and defend?

There are three courses before us:

1. To go over to the South.
2. To compromise principles.
3. To maintain principles upon just and constitutional grounds, and abide the issue.

1. Shall we, then, obliterate from our statute-books every law for liberty? Shall we rub down and efface every clear and distinctive advantage to liberty? Shall we assume that one is just as good as the other—slavery and freedom? Are we to go over for the sake of peace to the South, and give up our arguments and our convictions, and our moral influences, and our whole soul and body of teaching and instruction? It is required of us, deliberately.

I have read with no small interest the recent speech of Mr. Caleb Cushing, at Newburyport, and I can understand in it nothing but this: that for having entertained clear, firm convictions on the subject of human rights, for having ripened them into institutions, for having corroborated them by laws, and for having maintained them by votes, the North is all to blame, and that now there is but one way of reconciliation and peace—namely, silently to yield up our convictions. The car of slavery has been set in motion, and all men are called to worship this Juggernaut; and, that victims may not be wanting, Caleb sets the example—is already down in the dust before the wheels! "Because thou hast done this, . . . upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," (Gen. iii. 14.)

This course is not to be thought of a moment as a practical course, whatever it may be theoretically considered. As a matter of fact, you know, and I know, and everybody knows, that there will be no change in the convictions of the North. We have reaped too bountifully from the seed we have sown to change. Our method of moral and political tillage will be the same as heretofore.

2. Shall we then compromise? We are told that Satan appears under two forms: that when he has a good fair field, he is out like a lion, roaring and seeking whom he may devour; but that when he can do nothing more in that way, he is a serpent, and sneaks in the grass. And so, it is slavery open, bold, roaring, aggressive, or it is slavery sneaking in the grass, and calling itself compromise. It is the same devil under both names.

If by compromise is only meant forbearance, kindness, well-wishing, conciliation, fidelity to agreements, a concession in *things*, not principles; why, then we believe in compromise—only that is not compromise, interpreted by the facts of our past history! We honestly wish no harm to the South: we honestly wish them all benefit. We wish no harm to their commerce; none to their manufactures; none to their husbandry; none to their schools and colleges; none to their churches and families; none to their citizens, that are bone of our bone and blood of our blood, and that are in many eminent respects united to us in a common historic glory. We are far from wishing them diminution or feebleness: so far from it, we most heartily and sincerely, and with much more earnestness than they reciprocate, we wish them riddance of their trouble. We neither envy nor covet their territory. We are not jealous of their honors. I would that they were doubled, and doubly purified. All that belongs to the South; all that with liberalest construction was put in the original bond, shall be hers. Her own institutions were made inviolate in the respective states infected. To basis of representation in the Senate made broader than in the North, and property, as well as citizens, sends representatives to Washington. We will not complain. The common revenue and the common force of the nation protect them against intestine revolt. Let it be so. The Constitution gives them liberty to retake their fugitive slaves wherever they can find them. Very well. Let them. But when the *Congress* goes beyond the Constitution, and demands, on penalty, that citizens of free states shall help, and render back the flying slave, we give a blunt and unequivocal refusal. We are determined to break any law that commands us to enslave or re-enslave a man, and we are willing to take the penalty. But that was not in the original bond. That is a parasitic egg, laid in the Constitution by corrupt legislation.

We do not ask to molest her in the enjoyment of her own institutions. But we will not be made constables to slavery, to run and catch, to serve writs, and return prisoners. No political hand shall rob her. We will defend her coast; we will guard her inland border from all vexations from without; and in good faith, in earnest friendship, in fealty to the Constitution and in fellowship with the states, we will, and with growing earnestness to the end, fulfill every just duty, every honorable agreement, and every generous act, within the limits of truth and honor; all that, and no more—*no more*, though the heaven's fall—*no more*, if states unclasp their hands—*no more*, if they raise up violence against us—NO MORE!

We have gone to the end. There is no need of compromise in this matter, then. It is a plain, simple matter. It is never mystified except when bad men have bad ends to accomplish, and bring up a mist over it.

Let us look things right in the face, then, and speak some plain truths. We are approaching times when men will not hear what they will listen to now; so let us drop the seed beforehand.

1. The secret intentions of those men who are the chief fomenters of troubles in the South cannot in any wise be met by compromise. They dread as much as we hate it. What do those men that lie really at the bottom of this conspiracy mean? Nothing more or less than this: Southern empire for slavery, and the reopening of the slave-trade as a means by which it shall be fed. Free commerce and enslaved work is their motto. They will not yet say it aloud. But that is the whispered secret of men in Carolina, and men outside of Carolina. Their secret purpose is to sweep Westward like night, and involve in the cloud of their darkness all Central America, and then make Africa empty into Central America, thus changing the moral geography of the globe. That is what they want. And do you suppose any compromise will settle that design, or turn it aside, when they have made you go down on your knees, and they stand laughing while you cry with fear because you have been cozened and juggled into a blind helping of their monstrous wickedness?

They mean slavery. They mean an Empire of Slavery. They don't any longer talk of the *evil* of slavery. It is a virtue, a religion. It is justice and Divine economy. Slaves are missionaries. Slaveships bring heathen to plantation Christianity. They imagine unobstructed greatness when servile hands shall whiten the plains from the Atlantic to the Pacific with cotton. Carolina despises compromise. She means no such thing as liberty. She does not believe in the word. It is rubbed out. It is gone from her constitution and from her Bible. Its spirit is departed from legislature and church.

And do you think, poor simple peeping sparrow, that you can build your poor moss and hair nest of compromise on the face of the perpendicular cliff, that towers a thousand feet high, with the blackness of storms sweeping round its top, and the thunder of a turbulent ocean breaking upon its base—and God, more terrible than either, high above them, meaning Justice and Retribution!

2. But in so far as those states are concerned that are contiguous to Carolina, and do not mean these things, compromise can never reach, nor even any longer mollify the causes of complaint; for I hold that the causes are inherent in them, not in us. And they are endless. If you cure one, another will spring up in its place. You cannot compromise with them except by giving up your own belief, your own principles, and your own honor. Moral apostasy is the only basis on which you can build a compromise that will satisfy the South!

No compromise will do good that does not go back to the nature of things, and change moral qualities. To be of any use, compromise must make the slaves contented; slavery, economical; slave states as prosperous as free states. Compromises must shut the mouth of free speech, or it will send the shafts of truth vibrating into the midst of slavery. Compromise must cure the intolerance of the plantation, the essential tyranny of slave-owners. It must make evil as prosperous as good, enforced drudgery as fruitful as free labor.

What compromise can there be between sickness and health? Between violence and peace? Between speech for liberty and speech for despotism? There may be peace between opposites—but no harmony, no compromise. If the South is fixed in her servile institutions, the North must be equally firm in her principles of liberty.

You cannot prevent, in the present state of this land, the departure of the children of oppression. You might as well attempt to prevent the tides of the Atlantic ocean. You might as well attempt to prevent vegetation in the tropics. Till the heavens be no more, and its orbs cease to draw, men will aspire, and will follow aspiration. There is too much light in the North, and even in the darkness of the plantation, to keep men in slavery. When one man gains his freedom, twenty men will know it, and will do what he did to gain theirs. Every hour there will be men who will take their life in their hands and risk all for liberty. It is of no use to tell the South that it shall not be so. It is of no use to whisper to them, and say, "Your trouble shall cease; we will fix this matter to your satisfaction." God never made brick or trowel by which to patch up that hole. By night and by day, slaves will flee away and escape.

Compromise is a most pernicious sham. To send compromises to the South would be like sending painted bombs into the camp of an enemy, which, though harmless in appearance, should blow up and destroy them. Suppose you tell the people there that when their fugitives come North they shall be surrendered? Will you not please to catch them first? You know you cannot. There are five hundred men that run through the Northern states where there is one that stops or is turned back. They know it, you know it, and so do I. The radical nature of the feelings of the North is such that they will lubricate the black man's foot and trip the hunter. If the managers of parties, the heads of conservative committees, say to the South, "Be patient with us a little longer; do not punish us yet; let down the rod and the frown; spare us for a short season, and we will see that your slaves are returned to you," do you suppose there will be a fulfillment of the promise? You know there will not. I know there will not. I would die myself, cheerfully and easily, before a man should be taken out of my hands when I had the power to give him liberty, and the hound was after him for his blood. I would stand as an altar of expiation between slavery and liberty, knowing that, through my example, a million men would live. A heroic deed, in which one yields up his life for others, is his Calvary. It was the hanging of Christ on that hilltop that made it the highest mountain on the globe. Let a man do a right thing with such earnestness that he counts his life of little value, and his example becomes omnipotent. Therefore it is said that the blood of the saints is the seed of the church. There is no such seed planted in this world, as good blood.

I see that my words are being reported; and as free speech may get into Charleston, some men there may see what I say; and let me say this to my Southern brethren: We mean to observe the Constitution, and keep every compact into which we have entered. There are men that would deceive you. They are your enemies and ours alike. They would tell lies to you, but we will not stand up and indorse them. I tell you that as long as there are these free states; as long as there are hills in which men can hide, and valleys through which they can travel; as long as there is a loaf in the cabin, and water in the cruse; as long as there is blood in the veins, and humanity in the heart—so long the fugitive will not want for sympathy and help to escape!

I say, again, that we are bound as men of truth and conscience to look this matter in the face, and ask, "Is there any benefit to be expected from compromises?" My friends, we are not reasoning about a matter of which we have had no experience. From the beginning we have been living on compromises. Now there is a history, and we can make scientific inductions from facts, and know the results of certain courses. Do you suppose that if, knowing what you know now, you had sat in the original Convention to frame the Constitution, you would have made compromises? Persons say, "Are you wiser than your fathers?" Yes! A man that is not wiser than his father, ought not to have had such a father, if his father was wise! Our fathers, when they laid the foundations of that structure, did the best that the wisdom of that time would enable them to do; and they were wise men—much wiser, doubtless, relative to their time, than we are relative to ours. But, nevertheless, we may know now, better than they did then, what their wisest course would have been. When Carolina refused to come into the confederacy except on the ground of certain favors in respect to slavery, then was the time to have said to her, "Stay out."

I remember once to have seceded from my father's house. I was put outside the door because I would not say my catechism, and made believe that I was asleep. It was cold and rainy, and they were eating supper inside; and I did not stay out, seceded, a great while before I repented, and was glad to get in to catechism, and supper, and a warm fire! After Carolina has seceded, and staid out a little while, I think she will be willing to come back and say the catechism, even if every article of it is liberty!

Do you suppose that when Carolina infamously said, "I will not come in unless you will give me leave to traffic in slaves from 1790 till 1808,"—do you suppose that then it was wise for our fathers to give her what she demanded? I do not blame them; they acted up to the best light they had; but if we, knowing the facts that we know now, had done what they did, we should have been accursed.

When, later, the compromise of 1850 was set on foot, there were not wanting, as there are not wanting now, men who lifted up their voices in favor of compromise; and I think that very few who saw the effects of compromise at that time, believe it to be a cure. They promised finality. They gave us the end, to be sure, but it was the butt end of the club. They took renewed courage, and with a strong arm of injustice destroyed a compromise still anterior to theirs—namely, the Missouri Compromise—a wickedness only paralleled by that which destroyed it. It ought not to have been made; but after it was made, it should have been removed for purposes of liberty, and not for purposes of oppression. We sold our birthright for a mess of pottage, and then they stole the pottage too!

We have had, then, a long experience of the virtues and merits of compromise; and what has been the result, except growing demands, growing impudence, growing wickedness, and growing dissatisfaction, until at last excitements that used to come once in twenty years, began to come at every ten, and now once in four years, and you cannot elect a President strictly according to constitutional methods, without having this nation imperiled, banks shaken, stores overturned, panics created, and citizens terrified. You have come to that state in which the whole nation is turmoiled, and agitated, and driven hither and thither, on account of the evil effects of compromise. And now come these doctors, plethoric as if they never made a mistake, cool-headed, calm, and with pockets full of medicine, every package of which is labeled "compromise." Dr. Sangrado had but two remedies, and no matter what the disease was, he invariably prescribed emetic and bleeding. Dr. Sangrado in our day is better off than Dr. Sangrado of old; for he has but one remedy—compromise—which he invariably prescribes, no matter what the disease may be. And the patients die—as they ought to, for taking such medicine.

It is asked, "Then what shall we do?" We should speak the truth about our feelings, and about our intentions. The North should have nothing to do with half-way measures or half-way men. A whole man is good if he is imperfect; but a half-way man has no place in heaven, he has no place in hell, and he is not wanted on earth! We do not want half-way measures, or half-way men. We want true men, who will say to the South: "The North loves liberty, and will have it. We will not aggress on you. Keep your institutions within your own bounds: we will not hinder you. We will not take advantage to destroy, or one whit to abate, your fair political prerogatives. You have already gained advantages of us. These we will allow you to hold. You shall have the Constitution intact, and its full benefit. The full might and power of public sentiment in the North shall guarantee to you everything that history and the Constitution give you. But if you ask us to augment the area of slavery; to co-operate with you in cursing new territory; if you ask us to make the air of the North favorable for a slave's breath, we will not do it! We love liberty as much as you love slavery, and we shall stand by our rights with all the vigor with which we mean to stand by justice toward you."

In short, the North cannot love slavery or cease to love liberty; she cannot conceal her sentiments or restrain their moral power; she cannot prevent the irritating contrast between free states and slave states; she cannot prevent the growing intelligence of slaves, nor their love of liberty, nor their disposition to seek it, nor the sympathy that every generous soul must feel, nor the human and irresistible wish that they may succeed; we cannot sympathize with the hounds that hunt them, nor with the miscreants employed to witness against them, nor with the disgraced Federal officers that are bribed with double fees to convict them: the North cannot either permit her own citizens—colored men, Christians, honest and industrious, and many of them voters a thousand times better fitted for the franchise than the ignorant hordes of imported white men that have cheated their way against law and morals to the exercise of the vote—to be subject to seizure as slaves under the odious and ruthless provisions of an insulting Fugitive-Slave Law, without providing for them state-protection; we will not assist in inflicting upon free territory an evil which we abhor, and which we believe to be the greatest blight that can curse a people; we will not accept the new-fangled and modern doctrine that slavery is national and universal instead of the doctrine of our fathers of the Revolution and of the Federal Constitution, who regarded slavery as local, existing not in the right of a national law, but only by force of special law: certainly we will not apostatize from the faith of our fathers only for the sake of committing disgraceful crimes against liberty!

Let not the South listen to any man who pretends that the North will look kindly or compromisingly upon slavery. In every other respect we may be depended upon for all sympathy, aid, and comfort. In this thing we shall give the strictest and most literal obedience to those constitutional requirements which we hate while we obey, and beyond bare and meager duty we will not go a step.

Now, can any man believe that peace can come by *compromise?* It is a delusive hope. It is a desperate shift of cowardice. It will begin in deceit and end in anger. Compromises are only procrastinations of an inevitable settlement with the added burden of accumulated interest. Our political managers only renew the note with compound interest, and roll the debt over, and over, until the interest exceeds the principal. It is time for a *settlement*. We may as well have it now as ever. We shall never be better prepared. It will never be so easy as now. It would have been easier ten years ago, and yet easier ten years before that. Like an ulcer, this evil eats deeper every day. Unless soon cauterized or in some way excised, it will touch the vitals, and then the patient dies!

The supreme fear of Northern cities is pecuniary. But even for money's sake, there should be a settlement that will stay settled. Compromises bury troubles, but cannot keep down their ghosts. They rise, and walk, and haunt, and gibber. We must bury our evils without resurrection. Let come what will—secession, disunion, revolted states, and a ragamuffin empire of bankrupt states, confederated in the name of liberty for oppression, or whatever other monstrosity malignant fortune may have in store—nothing can be worse than this endless recurring threat and fear—this arrogant dragooning of the South—this mercantile cringing in the North. Every interest cries out for Rest. It scarcely matters how low we begin. We have a recuperative enterprise, a fertile industry, a wealth of resources, which will soon replace any waste. Let the gates of a permanent settlement be set up in bleak and barren granite, and we will speedily cover them with the evergreen ivy of our industry. But perpetual uncertainty is destructive of all business. That is not a settlement that only hides, that adjourns, that trumps up a compromise against the known feelings of both parties, and which must inevitably fall to pieces as soon as the hands that make it are taken off. Shall every quadrennial election take place in the full fury of Southern threats? Is the plantation whip to control our ballot-boxes? Shall Northern sentiment express itself by constitutional means, at the peril of punishment? Must panic follow elections? and bankruptcy follow every expression of liberty? And what are the precious advantages which the North reaps, which makes it worth her while to undergo such ignominy and such penalty?

Every advantage that can be reckoned belongs to the North. Ours is the population. Ours is free labor. Ours is a common people not ashamed of labor, and able to make Work a badge of honor. Ours is popular intelligence, competitive industry, ingenious and enterprising. We put the whole realm and wealth of Freedom and Civilization against Slavery and Barbarism, and ask what have we to fear? If secession and separation must come—which God forbid!—which can best bear it, freedom or slavery?

The North must accept its own principles and take the consequences. Manliness demands this—Honor demands it. But if we will not heed worthier motives still, Interest demands it. And, if even this is not strong enough for commercial pusillanimity, then Necessity, inevitable and irresistible, will drive and scourge us to it!

When night is on the deep, when the headlands are obscured by the darkness, and when storm is in the air, that man who undertakes to steer by looking over the side of the ship, over the bow, or over the stern, or by looking at the clouds or his own fears, is a fool. There is a silent needle in the binnacle, which points like the finger of God, telling the mariner which way to steer, and enabling him to outride the storm, and reach the harbor in safety. And what the compass is to navigation, that is moral principle in political affairs. Whatever the issue may be, we have but one thing to do, and that is to look where the compass of God points, and steer that way. You need not fear shipwreck when God is the pilot.

The latter-day glory is already dawning. God is calling to the nations. The long oppressed are arousing. The despotic thrones are growing feeble. It is an age of liberty. The trumpet is sounding in all the world, and one nation after another is moving to the joyful sound, and God is mustering the great army of liberty under his banners! In this day, shall America be found laggard? While despotisms are putting off the garments of oppression, shall she pluck them up and put them on? While France and Italy, Germany and Russia, are advancing toward the dawn, shall we recede toward midnight?

In this grand procession of nations with faces lightened by liberty, shall we be wanting? While they advance toward a brighter day, shall we, with faces lurid with oppression, slide downward toward the pit which gapes for injustice and crime?

Let every good man arouse and speak the truth for liberty. Let us have an invincible courage for liberty. Let us have moderation in passions, zeal in moral sentiments, a spirit of conciliation and concession in mere material interests, but unmovable firmness for principles; and—foremost of all political principles—for Liberty!

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* Preached at Plymouth church, Brooklyn, and reported for *The Independent* by T. J. ELLISWOOD.

† Mayor Fernando Wood's proclamation is such a curiosity of wickedness, even in the annals of New York city, that we append it:

MAYOR'S OFFICE, New York, Nov. 24, 1860.

PROCLAMATION.—In accordance with custom and the proclamation of the Governor of the State, it becomes my duty, as Mayor, to recommend to the people of this city the observance of THURSDAY, the 29th inst., as a day of "Thanksgiving and Prayer."

While in my judgment the country, either in its political, commercial, or financial aspect, presents no features for which we should be thankful, we are yet called upon by every consideration of self preservation to offer up to the Father of all mercies devout and fervent prayer, for His interposition and protection from the impending evils which threaten our institutions and the material interests of the people.

Therefore, acknowledging our dependence on Almighty God, and deeply sensible of our own unworthiness, let the day set apart as Thanksgiving be observed by the people of this city as one of humiliation and supplication—not omitting in our prayers the expression of the hope that those who have, in violation of the Federal compact, unpatriotically and unwisely inflicted these injuries upon us, may be the only sufferers by their own wickedness and folly.

(L. S.) Given under my hand and seal, the day and year aforesaid. FERNANDO WOOD, Mayor.

THIRD LETTER TO THE EDITORS.

(The following letter was accidentally omitted from our last week's issue.)

MESSRS. EDITORS: In my second letter I gave your readers an imperfect account of the "Reply" which my first letter evoked from *The Christian Intelligencer*. The brief editorial which appeared in that journal immediately after the late meeting of the American Board at Boston, and which seemed to require some notice, contained four serious misrepresentations, which I ascribed, and still ascribe, to the intellectual habits of the editor, rather than to any moral perverseness on his part. My first letter pointed out those misrepresentations distinctly, and gave a true statement of the facts which had been misrepresented. The Reply retracts not one of those erroneous statements, nor does it distinctly correct any one of them; but, on the contrary, with much looseness of language and incoherence of argument, makes a show of maintaining and defending all that was said in the article which I had corrected. The letter published in your last issue exposes sufficiently the method in which the editor, after my attempt to set him right, still maintains the first of his four erroneous statements. With your leave, I proceed in this letter to the second and third.

The editor of *The Intelligencer* was not satisfied with saying that Mr. Wolcott and myself "opposed the introduction of" certain resolutions offered by Rev. Henry T. Cheever at a certain meeting of the Board of Commissioners for Foreign Missions. Had he made only that one mistake, I might not have taken the trouble to correct him. But he did not stop there. From that one supposed fact, he proceeded to make a deduction or generalization which is the *second* of his four erroneous statements. His deduction was "that Drs. Tyng and Bacon and Mr. Wolcott are opposed to resolutions about slavery in their own church bodies." So far as this statement relates to Mr. Wolcott and myself, I said of it, and I say again, that it is "diametrically opposite to known facts." Let me show your readers, briefly, how he def

wherever it goes." But, says *The Intelligencer*, "the committee reported—'that they did not think it incumbent on the Board to bring this matter before the Government at this time.'" True, and what reason did they give for such an opinion? Did they say it was "a delicate subject?" Did they intimate that somebody would be displeased? Did they even intimate that a memorial to the Federal Government might be otherwise than graciously received? Not a syllable of that sort. They took counsel with the missionaries of the Gaboon mission, and grounded their opinion entirely on the facts and reasons given by those self sacrificing men. The last words of their report are that if "this traffic is likely to be continued, to the injury of our missionary work, a suitable appeal will of course hereafter be made to the President in this behalf."

May I not hope that even the editor of *The Intelligencer* will be able to understand these facts? May I not hope that he (and some at least of his new and strange allies) will be ashamed to repeat the misrepresentation that the American Board refuses to pronounce on the character of the African slave-trade? In another letter, when I come to the fourth of the misrepresentations which I have undertaken to contradict, I shall have more to say, by way of defining the province of the Board, and showing what is, and what is not, the duty of such an institution in relation to subjects of that nature.

Yours, etc., LEONARD BACON.

New Haven, Nov. 22, 1860.

A PAINFUL DISCLOSURE.

A SLAVE-WOMAN BURNED ALIVE.

The Victim a Member of the Choctaw Mission Church.

[We give the following correspondence as we have received it, referring our readers, for comment, to our Editorial Page.—EDS. INDEPENDENT.]

CHICAGO, Nov. 23, 1860.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: It is the right of the Christian public to know the extraordinary transaction which is the subject of the following correspondence, and to investigate it more fully. It will be seen that the American Board never received any intelligible hint of it, till the Choctaw mission had passed from their hands; and that the General Assembly's Board has hitherto had no *adequate* report:

TO THE SECRETARIES OF THE A. B. C. F. M.:

DEAR BRETHREN: Will you permit me to make a few inquiries respecting an occurrence at the Choctaw mission?

I have been recently informed on good and direct authority, that while that mission remained nominally under the care of the American Board, viz., on the first Sabbath in January, 1859, a slave-woman was burned alive at a public meeting in the Choctaw Nation, after having been previously tortured in the vain attempt to extract from her a confession of guilt. I am informed that she was a reputable member of a mission church. If I am not mistaken, her master and mistress were members of the same church. I am told that at the same time the dead body of a slave-man was also burned; he having been put to the torture, and having committed suicide to escape the doom that awaited him. This transaction took place within ten miles of a missionary station, and it has been intimated to me that church members were not clear of participation in the crime.

It seems to me due to the cause of our Master that such a transaction should receive from a Christian community that attention which its remarkable character demands. And in order to elicit all the facts of the case, permit me respectfully to ask you the following questions:

1. While the Choctaw mission was in connection with the A. B. C. F. M., did you receive any information respecting the burning of slaves in the Choctaw nation? If so, can you state the circumstances? What were the charges? Did the parties plead guilty? What parties took part in the burning? Were there any church-members who gave their assent to the burning, or were in any way implicated in the procedure? What action was taken in the church or the mission upon the subject?

2. Had the Prudential Committee any reference to facts of this description, when they said, in the Annual Report for 1859, that they were "embarrassed by facts and considerations" which they could not "properly submit to the public eye?"

3. Have you, since the Choctaw mission ceased to be under the care of the American Board, received from any responsible party personally acquainted with the affairs of the mission, any intimation of the transaction above referred to? If so, when? and what was the nature of that information?

You will oblige me by giving an early reply to these questions, with permission to make known the answer to the public. I have made similar inquiries of the Assembly's Board and of Rev. Cyrus Byington, missionary to the Choctaws.

Yours respectfully, SAMUEL C. BARTLETT.

Chicago, October 22, 1860.

MISS. HOUSE, BOSTON, Oct. 27, 1860.

REV. S. C. BARTLETT, CHICAGO, ILL.:

DEAR BROTHER: It devolves upon me to reply to your favor of Oct. 22d, addressed to the Secretaries of the A. B. C. F. M., as I have all the information bearing upon your question which has been received at the Missionary House.

My answer to your *first* inquiry is that we received no information respecting the burning of slaves in the Choctaw Nation while the Choctaw mission was connected with the Board. I will add, moreover, that none of us had any suspicion that such a tragedy as you describe could possibly occur.

My answer to your *second* inquiry you will have anticipated. The statement in the Annual Report for 1859, to which you have alluded, had *no* reference whatever to any facts of this description.

My answer to the *third* inquiry is that in August, 1860, I received a letter from Mr. Chamberlain, late of the Choctaw mission, in which he intimated that he might at some future time make a statement "in connection with the burning of slaves on the first Sabbath in January, 1859." This was the first intimation which I received from any one "personally acquainted with the affairs of that mission," that such an event had occurred.

I ought to say, however, that I had received letters from Mr. Chamberlain, (the earliest dated Dec. 7, 1859,) which were unintelligible to me at the time, but which, as I now suppose, referred to this transaction. From a still earlier letter, (written May 2, 1859, after the Committee had decided to discontinue the mission, but before the formal resolution was passed,) I inferred that Mr. C. felt somewhat embarrassed in his position; but I had no suspicion that his embarrassment grew out of any such matter.

Very respectfully yours,
S. B. TREAT,
Sec. of the A. B. C. F. M.

The letter of inquiry sent to the Secretary of the General Assembly's Board of Missions, is, for brevity's sake, omitted. It covered substantially the points of question No. 1 in the letter to the American Board, and contained the additional inquiry, "Was the missionary, having under his care the church to which this woman belonged, the Commissioner from the Indian Presbytery to the last General Assembly? And has he made any report of the transaction?" The letter was dated October 18th, and elicited the following reply:

MISSION HOUSE, New York, Oct. 30, 1860.

REV. SAMUEL C. BARTLETT:

DEAR SIR: Your letter of the 22d inst. has been received. The painful transaction to which you refer took place a year before the missionaries of the American Board were received by us, and of course no report in relation to it was made to us. The only information we have on the subject is contained in a letter from one of our original missionaries, dated the 12th of January last, and is the following: "About a year ago a black man killed his master without any provocation. The master was a worthy man, and a member of Mr. Byington's church. Afterwards the man made confession, and accused one of the black women of having instigated him to do the deed. Having made this confession, and discovered the body of his master, he got away from those in charge of him, jumped into the Little river, and drowned himself. Lucy, the one charged as the instigator of the murder, was taken by the enraged relatives and burned. The poor woman was also a member of Mr. Byington's church, and protested to the last her innocence. The murdered man was a Mr. Haskins, a brother of Mr. George Haskins, one of the first men in the Nation. His wife is a daughter of Col. P. P. Pitchlynn. It was a terrible affair, but the mission and the church here are not responsible for it."

I am, yours respectfully,
WALTER LOWRIE.

It will be seen that the communication of Secretary Lowrie fully confirms this tale of woe in all its essential particulars, and also makes known the fact that the poor victim, her deceased master, and surviving mistress, were all members of a church under the care of Rev. C. Byington, Commissioner in the last General Assembly. The concluding comment of the missionary that "neither the mission nor the church here are responsible for it," will not satisfy Christian men. They have a responsibility in regard to it, which they do not appear to have met.

Five weeks have now elapsed since I wrote to Mr. Bylington, respectfully asking for such information as he might be willing to give the public concerning this public transaction, the relation of the various parties to the church, and the course which the church have taken. As yet, no reply has been received. I would now earnestly call upon him to break the portentous silence which he has kept for two years, concerning this fearful slaughter of one of the "little ones" of his flock, and to show us that his church and *all its members* not only are clear of all complicity in the affair, but have discharged their whole duty in the case.

I would also request that Mr. J. D. Chamberlain would complete the information at which he has hinted in his letters to Secretary Treat, and tell the Christian public what he knows concerning this extraordinary tragedy—a Christian woman, the mother of eight children, "owned" by another Christian woman, persisting in her innocence, though three times hung up to extort confession of guilt, and burned alive with the words of prayer and praise upon her lips!

Yours truly, S. C. BARTLETT.

A MISQUOTED SENTENCE.

MR. EDITOR: I want to plead for a correct reading of an oft misquoted sentence. When Nebuchadnezzar called in the Prophet Daniel to interpret for him the visions of his dream, Daniel declared before him the decree of the Most High. He showed the King's greatness, and the extent of his dominion to the end of the earth, and then announced the impending calamity of his disease and dethronement. But at the end of twelve months the King walked in his palace, and he said, Is not this great Babylon that I have built, by the might of my power and for the honor of my majesty? Then fell the voice from heaven: "The kingdom is departed from thee;" and the same hour he was driven from men.

No doubt the Prophet had set before the King the cruelties of his government, for after interpreting the dream, he said, "Wherefore, O King, let my counsel be acceptable unto thee, and *break off thy sins by righteousness, and thine iniquities by showing mercy to the poor*; if it may be a lengthening of thy tranquillity." But the King heeded not the counsel of the Prophet. He went on in his pride, and in a moment his punishment came upon him.

That sentence in italics ought to be correctly quoted, and especially in this country, for it bears directly upon our great national sin. God reigns, and we want to be reminded that the nation that will not serve him shall perish. But some are in the habit of giving only a part of this sentence, and then tacking on other words in place of the rest—thus: "Break off thy sins by righteousness, and thine iniquities *by turning unto the Lord*." This, coming from the pulpit, misleads a whole congregation, and every time it is repeated throws away an opportunity of impressing on the mind a lesson that all our people should learn.

S. S.

Literature, Science, and Art.

The National Republican is the name of a new daily journal, published every afternoon in the City of Washington, to advocate the principles of the Republican party. It is conducted by LOUIS CLEPHANE, a true friend of freedom, formerly connected with *The National Era*.

THE APPLETONS have issued, as holiday books, "The Gallery of Byron Beauties," and "The Poet's Gallery," containing engraved illustrations of the principal female characters in the works of Byron and of other English poets. The engravings are fine and the binding elegant.

COL. LEWIS W. WASHINGTON of Jefferson co., Va., was united in marriage on Tuesday, the 6th of November, at Clover Lea, Hanover co., to Ella M., daughter of George W. Bassett, Esq. In this marriage a singular coincidence occurs—the groom being the great-grandson of two brothers of Gen. Washington, and the bride the great-granddaughter of the only sister of Gen. Washington, and also great-granddaughter of the sister of Mrs. Gen. Washington.

HOBBS, the American locksmith, whose success in picking the patent locks exhibited at the great World's Fair in London, in 1851, induced him to remain in England and engage in a very successful business, has now retired, and returned to this country with his family.

A GERMAN journal says that there are now in practice 3,254 homeopathic physicians. Of these there are 1,612 in America, 566 in Germany, 403 in France, 244 in England, 94 in Spain, 26 in Belgium, 7 in Holland, 141 in Italy, 34 in Switzerland, 67 in Russia, 47 in Portugal, 4 in Asia, and 6 in Africa.

MR. HEPWORTH DIXON has sent the early sheets of his "Personal Memoirs of Lord Bacon" to Messrs. Ticknor & Fields, who will issue the interesting work simultaneously with its appearance in England. The new and precious letters which Mr. Dixon has discovered in a famous old baronial residence, near London, will be of great importance in forming a just estimate of Bacon's domestic character.

MR. E. G. SQUIER, the well-known ethnologist and diplomatist, is pursuing a plan for the publication of a collection of "Rare and Original Documents concerning the Discovery and Conquest of America."

HISTORICAL SOCIETY.—At the next regular meeting of the N. Y. Historical Society, Gov. Hall of Vermont is to read a paper on "The New Hampshire Grants." His discussion of this long vexed question will undoubtedly be both interesting and able.

BENSON J. LOSSING, Esq., the indefatigable author of that fine repository, "The Pictorial Field-Book of the Revolution," is now in Boston collecting materials for an illustrated history of the war of 1812.

MISS DIX says that ten years ago she estimated the proper subjects for lunatic asylums as one in one thousand of our population. Now she estimates them as one to 490.

FURS.

From The Evangelist, Nov. 29th.

Hats, Caps, and Furs.—As Winter is coming on, everybody is beginning to wrap up in thick coats and overcoats, and to put on warm caps and gloves. Furs are all the rage, and every carriage that goes to the Park is covered with a wolf-skin robe. To those who have need of such articles, we take great pleasure in commending the establishment of Mr. J. W. KELLOGG, No. 381 Canal street, which we have found by long experience to be one of the very best in the city. The articles are uniformly of good material, and made up in good taste. The assortment of children's furs is very large and complete; the gentlemen's hats are made firm and durable, yet light and soft to the head. It is a pleasure to go to a house where one is always sure to be treated with the utmost courtesy, and where he may rely with entire confidence on whatever is sold as being exactly what it is represented. We call attention to this establishment, not at the request of the proprietor, nor even by his knowledge, for he will be as much surprised as anybody can be at seeing this notice, but simply to express the pleasure we have always found in dealing with a kind, courteous, honest, and Christian man. 627

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The Professors of the ACADEMIES OF DESIGN at Berlin, Dusseldorf, Munich, and Dresden, in Germany, have long been desirous of making the American public acquainted with the Works of their Living Artists of eminence, and they have finally concluded to establish a permanent Exhibition of Paintings in the city of New York. For that purpose, they have made arrangement with MR. AUFERMANN to act as Director of this new Institution.

The Collection of Paintings now presented to the public, is one of the finest and most valuable ever exhibited in this country. It will be kept up by new accessions from time to time from the hands of Living Masters.

Every painting exhibited will be offered for sale; and in order to secure the public against imposition, a Special Committee has been appointed for each of the cities from which the paintings are sent. Nothing will be shipped to New York for exhibition which has not first undergone the inspection of one of these Committees, and they will scrupulously reject every painting not particularly deserving of merit. At the head of these Committees are the following well-known names:

Professor SCHRADER, } in Berlin.
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" MAX SCHMIDT, }
" MEYER VON BREMEN, }
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Professor EM. LEUTZE, } in Duesseldorf.
" ANDR. ACHENBACH, }
" C. HUEBNER, }
" J. W. LINDLAU, }
Professor ROBERT KUMMER, in Dresden.
" BURENER, "
" DIETZ, in Munich.

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The International Art Institution

will be placed on the same footing and conducted on the same plan as the Academies of Germany, France, Belgium, Holland, and Italy.

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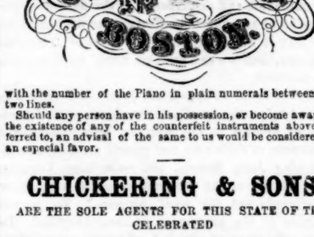

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References in New York: Hon. W. C. Alexander, H. B. Hyde, Esq., No. 92 Broadway. 620-627*

NEWSPAPERS.

THE
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For 1861.

THE NEW YORK SPECTATOR is generally considered to be the BEST SEMI-WEEKLY NEWSPAPER IN NEW YORK. It has been established for Sixty-Four years. It is not surpassed by any of its contemporaries in the variety and value of its contents. It is always up with the times, and furnishes its readers with the LATEST NEWS from all parts of the World. To this is owing its great and increasing popularity.

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The Tribune for 1861.

PROSPECTUS.

The XVth Volume of THE WEEKLY TRIBUNE commenced with the issue of Sept. 1st. During the past year THE TRIBUNE has been obliged to devote quite a large proportion of its space to Politics, but we shall soon be able to forego Political discussion almost entirely, for months if not for years, and devote nearly all our columns to subjects of less intense, but more abiding, interest. Among these we mean to pay especial attention to

I. EDUCATION.—The whole subject of Education, both Popular and General, will be discussed in our columns throughout the year 1861, and we hope to elicit in that discussion some of the profoundest thinkers and the ablest instructors in our country. It is at once our hope and our resolve that the cause of Education shall receive an impetus from the exertions of THE TRIBUNE in its behalf during the year 1861.

II. AGRICULTURE.—We have been compelled to restrict our elucidations of this great interest throughout 1860, and shall endeavor to atone therefor in 1861. Whatever discovery, deduction, demonstration, is calculated to render the reward of labor devoted to cultivation more ample or more certain, shall receive prompt and full attention.

III. MANUFACTURES, ETC.—We hail every invention or enterprise whereby American Capital and Labor are attracted to and advantageously employed in any department of Manufacturing or Mechanical Industry as a real contribution to the Public Weal, insuring ampler, steadier, more convenient, more remunerating markets to the Farmer, with fuller employment and better wages to the Laborer. The progress of Mining, Iron-Making, Steel-Making, Cloth Weaving, etc., etc., in our country and the world, shall be watched and reported by us with an earnest and active sympathy.

IV. FOREIGN AFFAIRS.—We employ the best correspondents in London, Paris, Turin, Berlin, and other European Capitals, to transmit us early and accurate advices of the great changes there silently but certainly preparing. In spite of the pressure of Domestic Politics, our News from the Old World is now varied and ample; but we shall have to render it more perfect during the eventful year just before us.

V. HOME NEWS.—We employ regular paid correspondents in California, at the Isthmus of Darien, in the Rocky Mountain Gold Region, and wherever else they seem requisite. From the more accessible portions of our own country, we derive our information mainly from the multifarious correspondents of the Associated Press, from our exchanges, and the occasional letters of intelligent friends. We aim to print the cheapest general newspaper, with the fullest and most authentic summary of useful intelligence that is anywhere afforded. Hoping to "make each day a critic on the last," and print a better and better paper from year to year, as our means are steadily enlarged through the generous co-operation of our many well-wishers, we solicit, and shall labor to deserve, a continuance of public favor.

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WHAT THE GRIEVANCE?—WHAT THE REMEDY?

BEFORE proceeding to any random offers in the hope of pacifying the fury that reigns in so many of the Southern states, it will be no more than ordinary prudence for the people of the North and West to consider thoughtfully what is the grievance for which a dissolution of the Union is demanded, and what remedy less than a dissolution of the Union is possible.

What, then, is the grievance?

1. It is not that the Fugitive-Slave Law cannot be executed. We are willing to be corrected if we are in error; but the impression is painfully strong upon our minds that the act of 1850 for the rendition of persons escaping from labor or service, is in force throughout the Union. If only a few slaves, of the many who escape, are actually captured and carried back, the reason is, not that there is no act of Congress, in full force, for their recapture and return, nor that the whole power of the Federal Government is not at the service of the master to carry that law into effect. That the act of 1850 is a wise method of executing that provision of the Federal Constitution which it undertakes to execute we do by no means acknowledge; but the act as it stands, is just what the slaveholding states chose to make it; and on the part of the Federal Government—from the President down to the meanest official—there has never been any hesitation about carrying it into effect. Those few instances in which fugitives have been rescued, or have otherwise escaped after being captured, are balanced by the instances in which the forms of the law, or the superserviceable officers of the law, have been used successfully for the purpose of kidnapping free persons under the pretense of their being fugitive slaves. Everybody knows that the rendition of a fugitive—if it can be proved that he is a slave, and that the claimant is his owner—is little less than an absolute certainty from the moment in which the Fugitive-Slave Law lays its relentless grasp upon him. The difficulty is for the owner to find the fugitive and to catch him; and the cause of that difficulty is not that the act of 1850 cannot be executed, nor that it is not executed. This, then, is not the grievance.

2. Nor is it that slavery is prohibited in the territories. The only territory in which slavery is prohibited by any act of Congress now in force, is the remote territory of Washington, on the Northwest coast; and the judges of the Supreme Court, in the Dred Scott case, went out of their way to give notice that whenever they have an opportunity they will judge that prohibition out of existence. If slavery has been prohibited in Nebraska and Kansas by territorial legislation, it has been established in New Mexico and Utah by the same process. Whatever may be hereafter, when another generation in the succession of judges shall occupy the Bench, and when the balance of interests and of parties in Congress shall be very unlike what it now is and will be for two years after the present session,—the prohibition of slavery in the territories is not the grievance now felt in those states where the fury of secession reigns. What is it then?

3. It is not that any law has been enacted by Congress, unfavorable to the domestic tranquillity, or to the industrial and commercial interests of the states which are demanding a dissolution of the Union. The Federal Government has done much to disturb the order of society in the Northern states with over-zealous slave-catching; but what has it ever done, by legislation or otherwise, to interfere with the peculiar internal polity of the Southern states? Has it even resented the robbery of its Post-offices by Lynch committees in the interest of slavery? Thirty years ago, Henry Clay's system of protection to American industry by discriminating duties on imports was denounced as unfavorable to the interests of the cotton-producing states, but that system was compromised away, and is not likely to be restored. Our tariff of duties is not indeed brought, as yet, into full conformity with the philosophy of absolute free trade; but nobody will pretend that any Federal legislation more favorable to the Northern states than to the Southern, is the grievance now.

Our question returns, What is the grievance?

1. It is that the Northern states are free states—hopelessly free. We need not describe the great change of opinion and doctrine, in regard to slavery, which has taken place in the Southern states within the last thirty years. There was a time when the intelligence, the patriotism, and the Christianity of the South regarded slavery there as an evil which could not be immediately removed, but which would be ameliorated by the progress of civilization among the negroes and by the humanizing influence of Christianity on all classes of society. It was held that a barbarous population, transported within a comparatively recent period from the jungles of Africa, could not be made free with safety to the state or to themselves. Time was demanded in order to work out the problem and get rid of the evil. But, unfortunately, the people there had already committed the fatal error of supposing that silence in regard to the wrongfulness, the impolicy, and the perils of slavery, was essential to the public safety. No suggestion tending toward the restoration of human rights to the enslaved could be tolerated. Thus a censorship, not only of the press, but of the pulpit and of all private discourse, was established. The entire region occupied by slavery was in a condition like what is called "a state of siege," where all rights and all prescriptions and privileges must yield to the present necessity. Whoever had anything to say in apology for slavery or in vindication of it, was free to speak, to write, to print and publish, but nobody might say anything against slavery without being regarded as an incendiary. The consequence of this enforced and cowardly silence has been disastrous. In the progress of events—and especially since the civilized world has been awakened to a keener and more intelligent perception of what society ought to be, and of the nature and legitimate ends of government—the intellectual force of the Southern states has been employed not in seeking out some method of rectifying the stupendous wrong, not in devising great things for the advancement of a true civilization in those fertile regions so long afflicted by the presence of an enslaved and barbarous population, not in endeavors to convert their Helots, by some peaceful process, into a free peasantry, but in the preposterous endeavor to vindicate slavery "as it is" against the unanimous censure of Christendom. The reaction against the doctrine of immediate and absolute emancipation with its corollaries, while it has produced unfortunate results at the North, has been still more disastrous in its influence at the South, for it has aided the Southern defenders of slavery in making out their case to their own satisfaction. In short, the change in the slave states, since thirty years ago, is such that now a cautious reserve in regard to the injustice and impolicy of the existing order of things is not enough. A positive profession of faith in the wisdom and righteousness of negro slavery is required. Some contribution to the defense of that form of society is exacted not only from the Federal Constitution, but from science, from literature, and from religion itself. Public opinion in those states, and all popular sympathies and impulses there, have been brought into full conformity with that hideous system by which human beings are held and sold as merchandise. In the Northern states public opinion is less unanimous in opposition to slavery now than in 1820. But still, notwithstanding the existence of a pro-slavery party by no means despicable in numbers and in the means of influence, and notwithstanding the defection of so many Northern men from the first principles of justice, the Northern states are *free states*, and are determined that, so far as they have the power, they will maintain the principle that all men have rights of which they cannot be lawfully deprived save in punishment for crime. The laws, the sentiments, the sympathies and impulses of free states are founded on the principle that every man ought to be free till some good reason appears for depriving him of his freedom by a judicial sentence. The sympathies and the principles of a free state abhor the notion that if a man is black, or half black, or only three-quarters white, it must be presumed that some other man has a right to seize him without warrant and compel him to work without wages. This is the great grievance to the slaveholding states. The moment one of their citizens, or one of their slaves, passes the line which separates the slave states from the free, he comes into a new world, a new system and order of things. Here, the man who on the other side of the line was presumed by law and by the common thought of the people to be somebody's property, is presumed alike by law and by the common habit of thinking to be his own man, responsible only to the law and to God. The entire structure of society in the free states, and all the axioms on which its laws and government are founded, are a protest against that system which the Southern states have undertaken to maintain against the judgment and the sympathies of the world. This is the first great grievance. How shall it be redressed?

2. The addition which makes the grievance intolerable, is that these free states are greater than the slave states, not only in wealth and population, but also in political power under the Federal Constitution. In the House of Representatives, in the Senate, and in the Electoral Colleges, the free states of the North and West and of the Pacific are the majority, and there is no room for a hope that the slaveholding states can outgrow that majority. The people of the free states do not propose to govern the Union otherwise than under the Constitution and in conformity with its letter and its spirit. Nor can they govern it in any sectional interest; for the diversity of resources and of commercial interests between the East and the West, or between the Atlantic side of the continent and the Pacific, is as great as between the North and the South. Nothing is better understood, at least throughout the free states, than that the interest of every part is the interest of the whole, and that every section has a stake in the prosperity of every other. But the fact is that the slaveholding states, with their peculiar ideas of right and of the public welfare, and with their peculiar system of civilization, (if slavery may be so denominated,) are in a minority under the Constitution. The census of 1860 is what consummates the grievance and makes it no longer tolerable. But for the census of 1860 and the apportionment of representatives which is to take place under it, the election of Mr. Lincoln to the Presidency could have been endured. Everybody knows that the incoming President is not an abolitionist in any other sense than that in which the early Southern Presidents were abolitionists. Everybody knows that he holds no other construction of the Constitution as related to slavery than that which was universally held till a very recent period. Everybody knows that his election represents no revolutionary movement or desire, unless it be revolutionary to restore the principles on which the Government was administered by every President from Washington to Jackson. But it so happens that his election, in the circumstances in which it takes place, represents the same fact which is represented in the census—the fact that the free states with those ideas of right and of civilization on which their social order is founded, are the majority. This is the crowning grievance. How can it be redressed?

Many are looking for a new compromise which shall silence all Southern complaints and shall carry the Union through this crisis. We bid our statesmen remember—and we are sure that the people, at whose displeasure statesmen disappear from the scene, will remember—that the two great facts which constitute the grievance felt so painfully at the South, cannot be compromised out of existence. Any attempt to obtain from the free states the repeal of laws designed to secure free persons, by constitutional methods, from being kidnapped under the forms of the Fugitive-Slave Law, will be a failure. Any attempt to make that Fugitive-Slave Law more stringent, will be a failure. The fact will remain that the Northern states are free states; and the more they are irritated by intruding into their jurisdiction the ideas and processes which belong to the law of slavery, the more conscious will they be, and the more cognizant will the South and the world be, of the fact that the free states are the majority. We advise all framers of new compromises to begin with the repeal of the Fugitive-Slave Law. Let them try the experiment, if they will, of substituting for that act of 1850 some enactment less insulting to the principles and sympathies of the free states. Let them try whether they can frame one act which shall remember in every section that what the Constitution requires is not the taking up and impounding of stray cattle, not the seizure of fugitive property, but the return of PERSONS OWING SERVICE OR LABOR under the laws of the state in which they have lived, and fleeing from the payment of that debt. If, in the plan of such a law, they choose to incorporate a provision for the commutation of the claim for service into a claim for its equivalent in money, they will find the people of the free states, *generally*, not reluctant to accept some compromise of that kind. But will the seceding states be pacified with such a compromise? No; for their grievance is not that fugitive slaves are rescued by writs or by mobs out of the hands of claimants or of marshals and commissioners, but that the Northern states are free states where a black man may travel without a pass as freely as a member of Congress, and where a black man's oath is as good in court, and his human rights are as sacred, as a white man's. Till this great grievance is redressed, there can be no compromise which will satisfy the slaveholding states, unless they will learn to be satisfied with a strict construction of the Constitution as it is, and to accept the immovable fact that the majority every way is on the side of freedom. We shall have more to say on the true remedy for the "grievances" that now threaten the stability of the Union.

MOB LAW REVIVED.

THE news from Boston is more alarming than any that has reached us from South Carolina. The dictation of the Slave-Power is felt in Tremont Temple. The disunionists of the South, now openly, flagrantly violating the national pact, and conspiring for the peremptory dissolution of the Union, still have power, in the *name* of "the Union," to stir up a mob in Boston to put down free discussion.

A meeting had been called at Tremont Temple, for Monday, December 3d, to discuss the question, "How can American Slavery be abolished?" The day was the anniversary of the execution of John Brown; but the circular, while making prominent this association, disclaimed and even deprecated any intention to eulogize the hero of Harper's Ferry, or to discuss the merits of his last fatal enterprise. The meeting was called by no political party, and by no Society of any sort. Its object was not organization, but discussion—the discussion in a peaceable and legitimate way, of one of the most momentous political and moral problems that can occupy the thoughts of American citizens.

Those who disapproved of the object of the meeting, or who were unwilling to commit themselves to the lead of the signers of the circular, were at liberty to stay away. Some who received copies of the circular, deeming the prominence thus given to John Brown to be ill-advised, answered the circular by letter, dissenting from the objects or manner of the call. But those who approved of the call, or were disposed to take part in a fair and peaceable discussion of the topic proposed in the circular, had the right which no man can question, to meet for that purpose, and to be protected against all intruders and disturbers. If the peaceable discussion of any question affecting the welfare of the country is not at all times the right of American citizens, then we can have no rights, and can have no liberties.

But at the time appointed, Tremont Temple was seized by parties hostile to the object of the meeting as notified in the circular, who appointed a chairman of their own, and passed resolutions condemning John Brown, and eulogizing Virginia. The Mayor of the city, apprehending a riot, now interfered—but for what purpose? To protect citizens in the enjoyment of their liberties? To protect freedom of speech? To protect a building in the uses for which it had been engaged? Not at all. He interfered to *close* the Temple against those who had hired it, and whose it was;—interfered to prevent a meeting which it was his duty to protect—thus conceding a triumph to the mob, and virtually placing the authority of the city at their disposal. Shame on such imbecility! Shame on the officer who could be so recreant to his first great duty! Shame on the city that can quietly suffer such tyranny or such timidity in its officials.

The conveners of the meeting adjourned to hold an evening session in a church. Thither the mob pursued them. Mr. Phillips narrowly escaped personal violence; but he nobly vindicated the right of free speech. It is not likely that we should approve of one in ten of the sentiments that Mr. Phillips uttered on that occasion, but we would stand by him to the last in defense of free speech and a fair hearing. The spirit that would put him down by violence, would place all right, and law, and freedom at the bidding of a mob.

Yet *this* is the way that the South is to be pacified! This is the way that the Union is to be preserved! The South, not content with expelling or murdering every Northern man found within its own limits, who is suspected of opposition to slavery, demands that all discussion of the merits of slavery at the North shall be suppressed by violence. And there are men in Boston calling themselves "Union men," who are ready to obey that demand. Do the people of the North want the Union upon such terms?

PRESBYTERIAN SECESSION.

WHEN the Church-Extension scheme of the New-School General Assembly was inaugurated at St. Louis, in 1855, Congregationalists generally, and many Presbyterians, predicted that it would result in the speedy secession of the Presbyterian Church from the American Home Missionary Society. Certainly we of this journal had no doubt of it, nor that such was the intent of the prime movers in it. Time has justified this prediction. It appears from the reply of the Executive Committee of that Society, to the Commission of the General Assembly, published last May, that since the Church-Extension Committee was appointed, the contributions of Presbyterian Churches to the Society have steadily and rapidly declined. In the five subsequent years they fell gradually from 32 per cent. to 19 per cent. of the Society's receipts; or, to state it in other words, Presbyterian contributions during these five years, had fallen off by more than 40 per cent. of their previous amount. And so far from ceasing, this withdrawal of support was greatly furthered and stimulated by the action of the last General Assembly. This action was designed, as was stated by the Chairman of the Committee recommending it, "not to patch up a further arrangement of co-operation," but to bring it to a peaceable termination. Indeed the Assembly requested ALL its churches, except those aided by the A. H. M. Society, to contribute to the Church-Extension Committee.

Most of the churches have since honored this recommendation so far, at least, as to discontinue their contributions to the Society. We understand that, during the last seven months, N.-S. Presbyterians have furnished but about 10 per cent. of the Society's funds, while they have received more than 30 per cent. of its appropriations. Furthermore, many of the Synods and Presbyteries, at their recent fall meetings, have indorsed this action of the General Assembly, and have taken vigorous measures to enlist their churches in the support of the Church-Extension scheme; thus reducing still further their contributions to the Home Missionary Society.

It is not strange that, as the result of this system of procedure, the Society has of late been much embarrassed in its finances. It appears, from the statements of *The Home Missionary* for December, that, for many months, it has been unable to meet the claims of its missionaries upon its treasury, and that these have been accumulating till they now reach the sum of $26,000.

And we are not surprised either that the Executive Committee, looking at the present condition and the future prospects of the treasury, have judged it necessary to take some action for their own protection. The measure they have adopted ought to commend itself to both denominations as not only necessary, but equitable and liberal. At a late meeting of the Executive Committee, we are informed that the following resolution was *unanimously* adopted, viz.:

Resolved, That in view of the increasing inadequacy of funds to meet the claims upon the treasury, amounting at the present time to $26,000, appropriations to feeble congregations be made, until otherwise ordered, *with the condition* that the denomination with which each congregation is connected furnish the means of payment—unless there be surplus funds from other sources at the disposal of the Society.

The action, it will be noticed, is more liberal to Presbyterians than they themselves have heretofore claimed. They have indignantly repelled the imputation that they were seeking more than their just proportion of the Society's funds; whereas this Resolution guaranties to them, if necessary, the benefit of *the whole surplus* from all sources. Yet, in the face of this obvious fact, we are surprised to see that our neighbors of *The Evangelist* are not satisfied with this arrangement. Why not? If Presbyterians are contributing their due proportion of the Society's funds, as they have all along claimed, this action will not deprive them of a dollar. "But it was not so, in the beginning," says *The Evangelist*, and an attempt is made to show that, thirty years ago, Congregationalists received a small fraction more than their due share of the Society's appropriations. *The Evangelist* is mistaken. It omits, in its statement, 157 missionaries—*more than one-third of the whole number*—who were stationed in the Western and Southern states; nearly all of whom, as well as those in the Middle states, were in the Presbyterian connection. Presbyterians, then, received, and have *always* received, a larger portion of the Society's funds than they furnished. Nor would the Congregationalists have ever complained of this if they had been at the same time cordially and faithfully co-operating with the Society. But as they are systematically and persistently withholding their contributions, and have been so for years past; as they are rallying all their strength to sustain their own antagonistic organization; as they are striving even to damage the good name of the Society by declaring that its "funds are perverted," and its claim to public confidence has been forfeited; and as Congregational missionaries and churches are compelled to suffer the consequences of these delinquencies on the part of Presbyterians, while the Congregationalists of the country are contributing to the Society more than ever before,—we see not how the Committee could justly or decently have done less than they have done. It is greatly to the credit of the Presbyterian members of it that they have not agreed in opinion and action with the petulant cavils of *The Evangelist*.

But *The Evangelist* is apprehensive that this action will inflict hardship upon the missionaries. Why, then, we ask, does it not exhort the churches among which it circulates to come to the assistance of the Society, and so avert this threatened calamity? Instead of doing this, it predicts that the contributions of Presbyterian churches "will grow less and less." We trust not. But if they shall do so, distress among the missionaries can by no possibility be prevented; and the public will not fail to understand at whose door the responsibility of it lies.

THE PRESIDENT'S COMPROMISH.

WE have no space this week to review the President's Message in detail. Indeed this is hardly necessary. So far as the state of domestic affairs is concerned, the Message consists of but three items;—abuse of the North; cajoling of the South; and the confession of the President's utter inability to do anything to prevent the dissolution of the Union.

The tone of the Message toward the North is that of insolent misrepresentation. Mr. Buchanan has nothing to say of the aggravated troubles he has brought upon the country by his attempted tyranny over Kansas; nothing of the armed invasion of that territory by ruffians from Missouri; nothing of the connivance of his marshals and judges at the slave-trade; nothing of the violence done to citizens of Northern states while peaceably prosecuting their lawful business at the South; but as if he were the President-elect of a new Southern Republic, he declares that should the Northern states refuse to repeal their "Personal Liberty" Bills, "the injured states *would be justified in revolutionary resistance to the Government of the Union.*"

But before proceeding to revolution, the President has yet one hope of saving the Union. He invokes Congress and the State Legislatures to do that for which the Executive arm is powerless. After accusing Northern states of violating the Constitution by passing Personal Liberty Bills—while in the same breath he declares that "the Fugitive-Slave Law has been carried into execution in every contested case since the commencement of the present Administration"—he makes these alleged "unconstitutional and obnoxious enactments," a pretext for proposing a Convention to amend the Consitution on the subject of Slavery. Here is the basis upon which he would "settle the slavery question for ever:"

"The explanatory amendment might be confined to the final settlement of the true construction of the Constitution on three special points:

"1. An express recognition of the right of property in slaves in the states where it now exists or may hereafter exist.

"2. The duty of protecting this right in all the common territories throughout their territorial existence, and until they shall be admitted as states into the Union, with or without slavery, as their constitutions may prescribe.

"3. A like recognition of the right of the master to have his slave, who has escaped from one state to another, restored and 'delivered up' to him, and of the validity of the Fugitive-Slave Law enacted for this purpose, together with a declaration that all state laws impairing or defeating this right are violations of the Constitution, and are consequently null and void."

What an insult is this to the moral sense of the North! Does Mr. Buchanan for one moment imagine that men who have *consciences* will consent to recognize "the right of *property* in slaves?"

What an insult to the common sense of the people of the Free States! They have just elected a President upon the basis of the non-extension of slavery. Will they now stultify themselves by agreeing that in the territories of the United States, slavery may be instituted at the will of any settler, and his "right of property" in man be guaranteed by the Constitution? Such a proposal would be simply ridiculous, had not like terms of "compromise" been hinted at by leaders in the Republican party. Every such proposal, come whence it may, should be indignantly denounced by the people as treachery to the cause of freedom.

The most imminent and fearful danger that threatens the nation, is a renewed apostasy from the principles of justice through the intimidations of the Slave-Power. The Presidential campaign involved a simple question of righteousness. There was no issue of mere politics, trade, or finance before the people. The one question was, Shall *Slavery* be sanctioned, protected, fostered by the nation through the Federal Government, or shall it be repudiated from our national policy and institutions, and left as the mere creature of state-law, to die out under the influences of enlightened political economy and of Christian civilization?

By the election of the candidates of the Republican party, the people have declared themselves against any national recognition of slavery. They have made no movement toward abolishing slavery, by political action, in the states where it exists, for the reason that they have no power for this—no more political power in that direction to-day, than they would have if the Southern states should withdraw from the Union, and form a separate confederacy. But by this election, they have declared their intention to rid the General Government of all complicity with and responsibility for the institution of slavery. In so doing, they have sought to restore its administration to those principles of justice and freedom upon which it was established by the fathers. The one aim of the Republican party as declared by its platform, is the conservation of Constitutional freedom by dissociating the General Government from the dictation of the slave-power. The election of Mr. Lincoln was a sublime declaration of JUSTICE as of paramount obligation in the administration of public affairs. One would think that every Christian heart must thank God for such an indication of the power of conscience in the politics of the nation.

And yet our greatest danger is that this momentary triumph of principle will be bartered away by some unworthy compromise. Already we begin to hear proposals to abandon this great moral victory, or to turn it into a defeat by making new concessions to the slave-power. Without such concessions slavery has ceased to be a *power* in the administration of our National Government. To proffer such concessions is to place ourselves voluntarily under the feet of the tyranny we have just shaken off.

Besides, what have we to concede? We have insisted that slavery should not be allowed in any territory of the United States. Are we ready to take that back, and to agree that Congress shall legislate slavery into the territories or recognize it as there by constitutional right? Are we ready to pledge ourselves to capture and restore fugitive slaves? Are we ready to sanction the reopening of the slave-trade? Can such things be conceded? If conceded, will there be peace? Could such a compact stand five years on either side? If the Republican party shall abandon one iota of the principles declared in the Chicago platform, if it shall attempt new compromises with slavery, it is doomed to disruption and dissolution. A new party will arise more worthily representing the great interests of liberty. We have no fear as to the final result.

But let us rather avert the immediate danger. By keeping up the tone of moral sentiment throughout the country; by vigilance and admonition at Washington; by all the lawful agencies at our command, let us avert the peril that would come upon us through the sacrifice of justice and right to clamor and fear.

RECENT THEOLOGICAL TENDENCIES IN THE ENGLISH ESTABLISHED CHURCH.

THE Episcopal Church in England has been from the first rather a civilizing and an educating than an evangelizing institution. Its recognized office has been to cultivate the general religious sentiment, and to cherish and mould the distinctive Christian character, in those born and nurtured within its fold, rather than to preach the Gospel of salvation to the illiterate at home, or to bear that Gospel with apostolic ministration to the heathen abroad, or to build up great arguments and present conspicuous witnesses for it to the mind of Christendom. In the accomplishment of this office it has naturally employed rites, ordinances, the observance of festivals, an elaborate and beautiful institution of worship, rather than the special instrument of Preaching. Its ministers have been officers of the State, as well as of the Church; its prelates have had seats in the House of Lords; and its income has been a part of the national revenue. It has fostered good learning; has delighted to avail itself, within modest limits, of the assistance of the arts in the celebration of worship; has made its charming rural sanctuaries delightful resorts for devout meditation, beautiful homes for the wearied hearts or the thoughtful minds of those from childhood accustomed to them; and has sought to consecrate, by its appropriate Cathedral services, the national observance of events and anniversaries. In these and other ways, it has contributed an element of immense, indeed of incalculable importance, to the Christian cultivation and advancement of England; and by its relations to the education, the legislation, the social order of the nation, it has vindicated its claims on the affectionate respect of all to whom the English renown is precious.

But there are two things, especially, which as an institution—aside from occasional efforts of individuals—it never has done; which it has positively failed to do; not because the talent, or the learning, or the zeal, were wanting within it, but because they both lay outside the office which it has seemed to accept for its own. It has not fostered that prevalent and effective missionary spirit among its members and ministers which would carry the Gospel, by the agency of Preaching, to the destitute and unlettered throughout the nation; and it has not produced any great and complete system of Divinity—in its scientific value comparing, for example, with that of Turretine, or of Calvin; or, in its general acceptance among Christians and their teachers, comparing with that of Dwight in this country, among Congregationalists. There have been, of course, many special treatises, on different parts and branches of Theology, of eminent ability and of permanent value; to which all English-reading students are glad to acknowledge a great indebtedness. But these have been adapted usually to special wants, and called out by immediate and transitory exigencies. And there has been no one comprehensive and harmonious system, interpreting the Articles, setting the truths recited in the Creeds in their exact scientific relations, arranging in order the great principles of Christianity, and exerting its influence from generation to generation on the governing public mind of the land. Hooker, Taylor, Barrow, Leighton, Waterland, Sherlock, Butler, Paley—any number of separate names will occur to one as those of men who have written with various ability and learning on different parts of the great theme, and whose sermons or treatises deserve all respect. But the grand and distinctive system of Theology in the Anglican communion waits still to be constructed. The rare architectural and organizing mind, to plan and frame it, and present it in just and splendid proportion, has never appeared.

The result of these defects is now seen in two significant facts; the first, that more than one-half of the population in Great Britain itself, aside from its colonies, is outside altogether of the Episcopal communion—the chapels, congregations, worshippers, and Sunday-schools connected with the various dissenting bodies outnumbering those within the Establishment; the second, that the recently arising tendencies toward the formation of a theological system for the Church of England oscillate in an extraordinary way between 'Puseyism' as one extreme, and the skeptical theories represented by the "Recent Inquiries in Theology" as the other. In other words, the excessive moderation and the secular temper, that could not tolerate the zeal of the Wesleys, has left the Episcopal Church in England in a positive and rapidly increasing minority among the people; while the want of any thorough, harmonious, and venerable doctrinal scheme heretofore with general unanimity accepted, and with fervent earnestness illustrated and preached, throughout the Establishment, has left the more thoughtful without an anchorage. Unbalanced, unguided by such a system, the leading minds of the present generation of teachers and clergymen, in seeking to organize such a system for themselves, incline on the one hand to a sacramental scheme that differs hardly otherwise than in name from Romanism, or, on the other hand, to a scheme that rejects all miracles as incredible, that admits no authority over our faith in the Hebrew Scriptures, scarcely any in the Greek, and that is simply—to express it in a word—the theistic scheme of Theodore Parker, proclaimed with admirable elegance of rhetoric, and with a tone of sincerest conviction, from the professors' chairs of the English universities.

That Evangelical clergymen in the Anglican Church are numerous and influential, we are fully aware That some of the most prominent bishoprics in England have recently been filled, through a fortunate concurrence of political circumstances, with their representatives, is a fact to be recognized and greatly rejoiced in. And that the Gospel, as preached for example with such eminent earnestness for half a century by Simeon at Cambridge, is still proclaimed in multitudes of churches throughout the realm, cannot be doubted. But it is a very suggestive fact that minds so truly and devoutly religious, so vigorous and enterprising, and so richly cultured, as those of Dr. Pusey on the one hand and Dr. Temple on the other, or of the two Newmans—diverging from the same point to exactly opposite and mutually destructive extremes—should be found pushing so widely apart, not only from each other, but from the traditionary doctrines of their communion, in their search for a theology comprehensive and satisfying.

Of those two recent tendencies, that which looks toward the exaltation of the sacraments, and an extravagant reliance upon church-institutions for the saving of the soul, has not much to favor it in the English character, but much in the history and constitution of the Establishment, and much in the spirit of those who represent it; so that for the present it must doubtless continue the leading tendency of the two. Yet it cannot always, nor it would seem can it long, satisfy thoughtful and inquisitive minds. And the other tendency, represented in the volume to which we have referred, has so much of talent, scholarship, ingenuity, as well as of positive moral force, enlisted for it already, and is so sure to be constantly reinforced as the German mind acts on the English, it has such an aspect of liberality and expansiveness, and thus far unites so freely and spontaneously its most skeptical speculations with what seems a really reverent spirit toward the character of Christ, and a devout recognition of the supreme glory of Holiness in the soul, that it must have also a Future. If it can maintain itself, as it thus far seems to do, unchallenged even, in the chiefest seats of English literary and professional training, it will no doubt spread widely and influentially among clergymen of the Establishment, and through them to their congregations. That it cannot permanently prevail, however, is certain; from the whole history of the Church, and the fact that the conscious soul of man cries out for something more solid and Divine, and more apt to its wants, than such an interpretation as it gives of the Gospel. And while the merely literary and secular temper of portions of the Establishment may favor it for a time, it cannot, we are confident, give it permanent prevalence.

The hope of the friends of the Episcopal Church as established in England must certainly be—we wish we could add, their assured expectation—that as the result of these antagonistic tendencies there will come more and more into the great Anglican communion a spirit of evangelical zeal, leading to the wider ministration of the Gospel, by preaching and teaching, to the destitute and poor; and leading also to the gradual construction of such a Theology, so full, Scriptural, practical, scientific, so honorable to God and so consonant with man's wants, that it shall win the reverent assent, and hold firmly the intelligent allegiance, not only of laymen, and parish ministers, but of the foremost and most significant minds. Meantime, however, until this consummation comes, we should be glad to know what those of our "Church" friends who are often so scandalized at the 'looseness' of Congregationalism, have to say of a communion which allows one of its most distinguished Teachers to maintain that miracles in the strict sense are impossible, because inconsistent with 'the grand truth of the universal order and constancy of natural causes,' and another to teach, if not directly and in so many words, yet with all the emphasis which he can command, as the practical lesson of an elaborate essay, that justification by faith means only peace of mind; that regeneration is a simple 'giving of insight, or an awakening of the forces of the soul;' that the resurrection means 'a spiritual quickening,' and the propitiation 'the recovery of peace,' and that Christ, the Lord, is only "a moral Saviour" of men, from the darkness and error of their own hearts? Parker himself never went farther in the elementary principles which he enunciated, though he came to his results with a more thorough consciousness and a more downright force, than do these eminent Masters and Vicars, and Oxford Professors.

TRY IT OUT.

THE question to be settled by the American people is, Whether the recognition of Slavery as a national institution, and its patronage by the Federal Government, shall be a condition of the permanence of the Union? There is no such condition in the Constitution. The Constitution avoids the terms slave and slavery, even in those articles which are supposed to recognize the existence of slavery in a portion of the States. Every letter of the Constitution is in harmony with the spirit of freedom that dictated it; the Constitution no where recognizes the monstrous claim of property in man, nowhere concedes to slavery a foundation in natural or political right;—and the Union formed under that Constitution, has no alliance with slavery, and is in no way dependent upon the recognition of slavery, for its own existence and perpetuity. If this were not so, if the existence of the Union were so identified with the existence of slavery, that the Federal Government must guarantee the protection of slavery as a condition of its own continuance—*then* the Union must speedily come to an end. For slavery is iniquity. It is a system of organized injustice—a sin against God, an outrage upon that free moral nature wherein God hath made man in his own image. Such a system cannot stand. It must go down; and if the Union should be linked with that system of injustice and iniquity, then must it go down also. This is but saying that Christ's kingdom shall yet overturn all unrighteousness. Every sincere petition "Thy kingdom come," is a petition for the overthrow of slavery; and if the Union is necessarily identified with slavery, then every such prayer is a petition for the dissolution of the Union. And yet men who hold it to be the duty of the Union to protect slavery, who regard slavery as an integral part of the national compact, pray for "the preservation of the Union," as if this were the supreme good, and also pray "*Thy* kingdom come," which means the dissolution of the Union, if slavery be identified with it.

We repeat it, therefore, that, as Christian men, we should clearly settle in our minds the question, Whether this Union is committed, organically, to the support of slavery, so that the fulfillment of the Constitution demands that slavery be recognized as a legitimate object of national protection. Both the Constitution itself, and the spirit and intention of its framers, forbid such an interpretation of that instrument. If that interpretation is forced upon it, it is the demand of patriotism and Christianity that we repudiate such a perversion. For what is the alternative? *If* the existence of the Union demands, as its necessary condition, that slavery be fellowshiped and cared for by the National Government, *if* the due observance of the Constitution demands that the American people shall legitimate slavery upon the national territory, and guard it by acts of Congress and the ægis of the Supreme Court,—then we say that both the Constitution and the Union must perish. We must believe this, if we have faith in God, as a God of Justice, the righteous Judge of all the earth, and faith in the final supremacy of Christ's kingdom of righteousness and truth.

Believing that the Constitution was ordained for freedom, and that the continuance of the Union will best subserve the interests of liberty in this nation and throughout the world, we stand by the Constitution and the Union as they were ordained at the beginning. For if this Union must needs be an agency for extending, sustaining, or protecting slavery, what Christian could stand by it or desire its perpetuity? And the question, What the Union is for? might as well be tried out at this time. Nothing can be gained by evading or postponing that question. No patch-work of compromise can give peace to the country, if that compromise involves the sanction of slavery. Upon any question of the balance of power, of tariff, or finance, we might compromise even to our own disadvantage for the sake of peace. But a compromise that should commit the nation to the support of slavery, could not bring peace. Slavery is wrong. And there can be no compromise with wrong that will stand. Conscience and the law of God forbid it. Both the moral and the providential government of God are declared against it; and no nation that sets itself to do injustice and iniquity, can escape the righteous judgment of God.

Let us hold ourselves then to the real question. "Union for the sake of Union" *is* an imposition upon the moral sense. A Union for Right, for Justice, for Freedom, this and this alone can endure. We never can be in a better position, financially, socially, politically, for testing the nature and design of the Union. We never shall be in a better position to demand the Right; never in a better position to dissolve all political fellowship with the organized iniquity of slavery. We stand by the Constitution against its defamers; we stand by the Union against all who are seeking either to rend it asunder, or to pervert it into an agency of despotism.

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Theodore Tilton will deliver a Lecture on "Man and His Manhood" in the Fairfield Presbyterian church, Twenty-third street east of Eighth avenue, on Tuesday evening, December 11, 1860. Doors open at 7 o'clock, lecture to commence at 8. Tickets 25 cents, to be obtained at Thomas Darling's, No. 885 Broadway; A. Knox's, No. 273 Eighth av.; William Neeley's, No. 348 Bowery, or at the door on the evening of the lecture. 627*

The Sermon of Rev. Dr. Wm. Hoge, on behalf of the Female Magdalen Benevolent Society, postponed on account of illness, may be expected next Sabbath evening, Dec. 9th, in the Church of the Pilgrims, (Rev. Dr. Storrs's,) corner of Henry and Remsen streets, Brooklyn. Services to commence at 7¾ o'clock. A collection will be taken in behalf of the objects of the Association. 627

The Rev. John Lord will repeat his Course of Lectures, on Great Representative Women, in Clinton Hall, Astor place, commencing Thursday, Dec. 6th, at 8 o'clock.

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" II.—Dec. 10—Philippa—The Woman of Chivalry.
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CAMPBELL—DAMON—In Lynnfield, Mass., Oct. 18th, by Rev. Wm. B. C. Whitcomb, Mr. Isaac S. Campbell to Mrs. Hannah Damon, both of Reading.

SKINNER—DOWNING—Also, by the same, Nov. 27th, Mr. Wm. R. Skinner to Miss Mary Ann Downing, all of Lynnfield.

CHAMPLIN—HOVEY—In Scotland, Ct., Nov. 21st, by Rev. Thomas Tallman, Edmund L. Champlin of New York to Fannie, daughter of Benjamin Hovey, Esq., of Scotland.

WARD—HOWELL—In York, on the 5th inst., by Rev. T. M. Hodgman, assisted by Rev. Charles Gray of Geneseo, Henry A. Ward, esq., of Rochester, to Miss Phœbe Ann, daughter of Dea. John Howell of the above place.

WHEELOCK—HOWELL—Also, by the same, on the 22d inst., John G. Wheelock of Sonora, California, to Hannah, daughter of Dea. John Howell of York.

ROOT—STEARNS—At West Killingly, Ct., Nov. 21st, by Rev. T. T. Waterman, Rev. Augustine Root to Miss Mary F., daughter of Dea. Warren Stearns of West Killingly.

Died.

THACHER—In Keokuk, Iowa, Nov. 24th, of typhoid fever, Lucy W. Thacher, aged 15, only child of Rev. George Thacher, pastor of the Congregational church in that city, and lately pastor of the Congregational church in West Meriden, Ct.

GAYLORD—In Lena, Ill., Nov. 28, 1860, Rev. Munson C. Gaylord, formerly of Broome county, N. Y., aged 74 years.

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FACT No. 3.—These Machines are better adapted than any other sewing-machines in market to the frequent changes and almost endless variety of sewing required in a family. They will sew from one to twenty thicknesses of Marseilles without stopping, and make every stitch perfect. They will even sew from the finest gauze to the heaviest cloth, and even stout, hard leather, without changing the feed, needle, or tension, or making any adjustment of machine whatever. Is not such a machine best adapted to family use? and if BEST adapted to family use, why not for every variety of light sewing manufacture? For work too heavy for our Family Machine, we recommend our larger sizes.

FACT No. 4.—These Machines make the most elastic seam of any sewing-machine in use—a fact of very great importance in sewing elastic goods, or goods of any kind on a bias.

FACT No. 5.—No Machine is more durable or more simple in its construction, or more easily understood.

The reputation of these Machines wherever used will fully demonstrate each of the above FACTS.

FACT No. 6.—These Machines took the Highest Premium at the Franklin Institute, Philadelphia.

FACT No. 7.—These Machines took the Highest Premium at the New Jersey State Fair.

FACT No. 8.—These Machines took the Highest Medal at the American Institute, in the city of New York, together with the Highest Premium for fine Sewing-Machine Work.

FACT No. 9.—These Machines took both the Highest Premiums at the Mechanics' Fair, Utica, N. Y.

FACT No. 10.—These machines can do the SAME thing generally, whenever properly exhibited in competition with other first-class Sewing-Machines. But we have space for only one FACT more—it is the most important Fact of all.

FACT No. 11.—We warrant every Machine we sell to give BETTER satisfaction than any other Sewing-Machine in market, or money refunded.

N. B.—Send for a Circular. Agents wanted. 625tf

PATENT MICA AND FIBROUS

CEMENT ROOFING.

THIS CELEBRATED ROOFING MATERIAL HAS STOOD THE BEST OF ALL TESTS—

Time!

Adapted to every variety of Roof, New or Old, STEEP OR FLAT, and is unequaled for Durability, Beauty, or Cheapness by any Composition in use. The Mica being a non-conductor of heat, no roof is so Cool in Summer, nor so Warm in Winter. The undersigned are prepared to execute Promptly and Thoroughly all orders for putting on New Roofs, or repairing Old Leaky Tin, Metal, or Shingle Roofs. Warranted Waterproof, and will protect Tin or Iron many years from rusting.

Cement for sale by the Barrel, and sent to any part of the country, with printed instructions for use, and is sold to Agents, Builders, and Dealers at a price that will afford them a LARGE PROFIT, and yet furnish to the Consumer a very cheap roof compared with tin, slate, shingles, or other roofing material. Also for sale, State and County Rights, for a portion of the United States.

DITTO, PORTER & CO.,
Successors to JOSEPH DITTO & CO.,
No. 207 Broadway, cor. Fulton st., New York.
613-13teowX

Established Twenty Years.

HIRAM ANDERSON, AT No. 99 BOWERY,

is now opening a splendid stock of Fall Carpets, consisting of English, Medallion, Velvet Brussels, (also real Brussels,) Three-ply, and Ingrain Carpets. Rugs, Mats, Matting, Oil-cloths, etc., at prices far below any quoted in our city. 615tf

THE GROVER & BAKER NOISELESS Family Sewing - Machine

is rapidly superseding all others for family use. The DOUBLE LOCK-STITCH formed by this Machine is found to be *the only one* which survives the wash-tub on bias seams, and, therefore, the only one permanently valuable for Family Sewing.

READ THE FOLLOWING TESTIMONY:

The undersigned, CLERGYMEN OF THE PRESBYTERIAN CHURCH, having purchased and used in our families "GROVER & BAKER'S CELEBRATED FAMILY SEWING-MACHINE," take pleasure in recommending it as an instrument fully combining the essentials of a good machine. Its beautiful simplicity, ease of management, and the strength and elasticity of its stitch, unite to render it a machine unsurpassed by any in the market, and one which we feel confident will give satisfaction to all who may purchase and use it.

Rev. W. B. SPRAGUE D.D., Albany, N. Y.
Rev. J. N. CAMPBELL, D.D., " "
Rev. CHARLES ANDERSON, Auburn, "
Rev. T. M. HOPKINS, " "
Rev. R. C. GALBRAITH, Govanstown, Md.
Rev. J. F. LANDRAU, Salem, Va.
Rev. HENRY A. KENT, Montrose, Pa.
Rev. J. TURNBULL BACKUS, D.D., Schenectady, N. Y.
Rev. W. B. GUTHRIE, A.M., Cincinnati, Ohio.
Rev. ARTHUR SWAZEY, Galena, Ill.
Rev. A. M. STOWE, Canandaigua, N. Y.

OFFICES.

495 Broadway, New York; 18 Summer street, Boston; 730 Chestnut street Philadelphia; 181 Baltimore street, Baltimore; 249 King street, Charleston; 11 Camp street, New Orleans; 124 North Fourth street, St. Louis; 58 West Fourth street, Cincinnati; 171 Superior street, Cleveland; and all the principal cities and towns in the United States.

☞ SEND FOR A CIRCULAR. ☜ 617tf

THE

Ladd, Webster & Co. SEWING-MACHINE

May now be had for Fifty Dollars.

We are happy to inform the public that although we have hitherto sustained the price of our Sewing-Machines at Eighty-Five Dollars, in the face of a reduction some two years ago to Fifty Dollars by all our competitors, and although our sales have been constantly on the rise, the ratio of increase being greater than that of any other concern, as seen by the official reports, we have nevertheless determined on meeting the wants of a class who have hitherto been unable to purchase our instrument; and with this object in view, we now offer

The Best Sewing-Machine in the World AT 50 DOLLARS.

This grade is not so highly ornamented as some of our other styles, but for all practical purposes it is precisely the same.

LADD, WEBSTER & CO.,
No. 500 Broadway,
615tf NEW YORK.

Wheeler & Wilson's SEWING-MACHINES.

NEW IMPROVEMENTS—REDUCED PRICES.

THE WHEELER & WILSON MANUFACTURING CO. beg to state that, in the reduction of the prices of their Sewing-Machines, the public shall have the benefit of the decisions of the United States Courts in favor of their patents. This reduction is made in the belief that they will hereafter have no litigation expenses in defense of their rights. The Wheeler & Wilson Sewing-Machines will now be sold at rates that will pay fair profits on the capital invested, cost of manufacture, and expense of making sales—such prices as will enable the Company, as heretofore, to sell first-class Machines, and warrant them in every particular.

They are adapted to every want that can be supplied by a Sewing-Machine, and approved alike by Families, Dress Makers, Corset Makers, Gaiter Fitters, Shoe Binders, Vest Makers, and Tailors generally.

☞ Each Machine complete with a Hemmer.

OFFICE NO. 505 BROADWAY, N. Y.
SEND FOR A CIRCULAR.
624tf

SINGER'S Best Manufacturing Machines

Will be hired out for the present, at low rates, to residents of New York, Brooklyn, and Williamsburg. The rent will be deducted from the price in case of a purchase. I. M. SINGER & CO.,
605tf No. 458 Broadway.

THE INDEPENDENT,

KING OF PAPERS.

The American Monthly,

QUEEN OF MONTHLIES.

THE INDEPENDENT is $2 per annum.
THE AMERICAN MONTHLY is $1 25 per annum.
Total, when taken separately, $3 25 per annum.

BOTH TOGETHER TO ANY NEW SUBSCRIBER,

$2 for Twelve months.
$1 " Six "

Specimens sent upon application.
Address H. M. PLATT,
Box 2,756, New York P. O.

N. B.—The offer of a Dictionary for five Subscribers with $6 25, was for Subscribers to THE AMERICAN MONTHLY *alone*. 621tf

SAVE YOUR CARPETS!

Harrington's Patent Carpet Lining.

A substitute for paper, straw, or any other article used under Carpets, Oil-Cloth, or Matting.

It preserves the Carpet from nail-heads or any unevenness in the Floor, it muffles the sound of footsteps, prevents any friction between the Carpet and Floor, and adds fifty per cent. in the durability of Carpets, Oil-Cloth, or Matting. It is one yard wide, (same width as Ingrain Carpeting,) and any length required. To be obtained at any of the principal Carpet Stores in the United States. It costs but a few cents per yard.

N. Y. Carpet Lining Co.,
SOLE MANUFACTURERS,
No. 440 Pearl street, New York.
618-628

NEW CARPETS

FOR FALL TRADE, AT REDUCED PRICES.

Goods sold in the Retail Department for Cash only, and at uniform prices.

Velvet Carpets	from $1 25	to $1 50
Tapestry "	from 87½ c	to 1 00
Brussels "	from 1 12½ c	to 1 37½
Three-ply "	from 90 c	to 1 10
Super "	from 62½ c	to 75
Fine Ingrain Carpets, all wool	from 50	to 60
Common Ingrain Carpets, cotton and wool	30	to 37½

Venetians, all widths and qualities. Oil-Cloths, various widths, that are well seasoned. Hearth-Rugs, Door-Mats, Stair-Rods, 4-4 to 16-4 Druggets, Table and Piano Covers, Mattings, etc. Church Carpets made to order.

GEO. E. L. HYATT,
No. 273 Canal, through to 31 Howard st., between Broadway and Elm st., N. Y.
619-8teow

Sanford's Challenge Heaters

PORTABLE AND SET IN BRICK,

Are pronounced by the most competent judges to be *the best* in market, giving the *largest amount* of heat with *the least fuel*, owing to their being so constructed as to *burn the gases and smoke* and with *extensive radiating surface*, arranged to warm the air rapidly to a *soft summer heat*. Eight sizes, adapted to warming one or two rooms only, or a *whole house*, CHURCHES, ACADEMIES, PUBLIC HALLS, etc., etc. *Send for book of description and testimonials* from some of the *most respected citizens* of New York and elsewhere.

THE CHALLENGE AIR-TIGHT KITCHEN RANGE,

suited equally to wood or coal, *burns the gases and smoke, sifts its ashes*, has eight openings for boiling, BROILS WITHOUT BURNING OR SMELL OF SMOKE, *and without interrupting boiling*; OVENS unusually large, yet BAKING QUICKLY and *well at the bottom*; flues very deep, and easily cleaned; water-backs, if desired; CASTINGS, EXTRA STRONG; three sizes. A PREMIUM over all others *was awarded* at the late NEW JERSEY STATE FAIR.

COSMOPOLITE GAS-BURNING AIR-TIGHT PARLOR RADIATOR AND VENTILATOR.

A new invention by W. SANFORD.

This beautiful Stove is all its name denotes. By an ingenious, yet simple arrangement of flues, it is so contrived as effectually to burn the gases and smoke, *filling the interior with a brilliant blue blaze*, and radiating the heat so completely *that the bottom of the stove is as hot as any other part*.

Besides this, there is a very convenient contrivance invented expressly for this stove, whereby *the perfect combustion of the coal is secured, with great economy, and at the same time the impure air is drawn out of the room*. FIRE MAY BE KEPT ALL WINTER WITHOUT GOING OUT. SANFORD'S MAMMOTH GLOBE HEATER (see book of letters) is the only Heater that has stood the test for seven years in our Railroad Depots, Stores, etc., etc., etc.

SANFORD, TRUSLOW & CO.,
Nos. 239 and 241 Water street.

Manufacturers also of a great variety of Cooking and Heating Stoves, adapted to every want. 618-630

Fall Boots and Shoes OF SUPERIOR QUALITY AT MODERATE PRICES.

WATKINS, 114 FULTON STREET, AND 607 BROADWAY.
F.S.—Boys' Boots and Shoes made a specialty. 605tf

The Oxygenated Bitters have no equal as a tonic medicine They contain no alcohol, and are especially adapted to the delicate constitution of females suffering from debility or from any derangement of the natural functions. 627

PAPER-HANGINGS.

A LARGE AND SPLENDID STOCK OF

French, English, and American PAPER-HANGINGS,

SELLING OFF BELOW COST TO CLOSE THE BUSINESS.

Charles Hobbs & Son,
NO. 829 BROADWAY.

N.B.—The Painting business will be continued at the above number as heretofore. 621-633

Furniture!! Furniture!!!

WHOLESALE AND RETAIL,

BY

DEGRAAF & TAYLOR,
(Formerly H. P. DEGRAAF,)
NO. 87 BOWERY, NEW YORK.

This establishment is six stories in hight, and extends 242 feet through to No. 65 Christie street, making it one of the LARGEST FURNITURE HOUSES in the United States. They are prepared to offer great inducements to the Wholesale Trade, for Cash or Time. Their stock consists in part of ROSEWOOD, MAHOGANY, and WALNUT PARLOR AND CHAMBER FURNITURE.

Also, Cane and Wood Seat-work, all qualities; Hair, Husk, and Spring Mattresses, a large stock; Enameled Chamber Furniture, in sets, from $22 to $100. Jenny Lind and Extension Post Bedsteads, 5 feet wide. Their facilities for manufacturing defy competition.

☞ All work guaranteed as represented. ☜ No goods retailed on time. 619-631

UNDERGARMENTS, Hosiery,

AND

Men's Furnishing Goods.

A GREAT ASSORTMENT AT LOW PRICES.

Dress Shirts to Order.

A. RANKIN & CO.,
NO. 96 BOWERY.
ESTABLISHED IN 1823. 627-630

Gentlemen's FURNISHING GOODS

AND

Winter Hosiery,

IN SILK, MERINO, AND LAMB'S-WOOL,

OF THE BEST QUALITIES.

With the most recent styles of
SCARFS, TIES, GLOVES, DRESSING-GOWNS, ETC.
SHIRTS made to Order from Measure.

F. C. KEMPTON,
(Successor to JOHN M. DAVIES & CO.,)
621-633 No. 106 William st., cor John st., N. Y.

FALL AND WINTER STYLES

of Gents' and Children's HATS and CAPS, Misses' BEAVERS, rich FURS. One of the largest assortments of desirable patterns. The Clergy supplied at a discount.
607-656 KELLOGG, No. 381 Canal street.

Fall and Winter.

I AM NOW PREPARED TO OFFER ONE OF THE largest and most extensive stocks of Ready-Made FALL AND WINTER CLOTHING ever offered in this city. This stock is all new, manufactured from the latest importations, cut and made in the most tasty style and fashionable manner. Articles in this line will be sold less than at any other establishment in the city. Youths' and Boys' Clothing, School Outfits, etc., in every variety. Custom-Room and Furnishing Department not excelled in taste, style, or fit. In every instance where parties are not pleased their money will be returned.

F. B. BALDWIN, Nos. 79 and 72 Bowery.
The largest store in the city. 616-639

HUNTINGTON'S SHIRTS,

No. 139 Atlantic street,
BROOKLYN.

SHIRTS TO ORDER, from Best Materials. Complete measure, Careful Cutting, and
NO SALE IF NOT TO PLEASE.
Sample Shirts made on approbation. 622-643

Clothing! Clothing!!

FOR

FALL AND WINTER.

JOSEPH BRYAN,
NO. 214 FULTON STREET,
Between Clark and Pineapple sts., Brooklyn,
Is now offering his
IMMENSE ASSORTMENT
(larger than ever)
OF MEN'S AND BOYS' CLOTHING,
at greatly reduced prices.
Also, an extensive stock of
COATINGS, PANTALOON STUFFS, AND VESTINGS,
Adapted to the season.
621-630 JOSEPH BRYAN, No. 214 Fulton street.

1860. 1860.
For Thirty Days Only.

CROSSLEY'S VELVET MEDALLION CARPETS,
$1 50 per Yard.
GEO. E. L. HYATT,
No. 273 Canal street.

For Thirty Days Only.

CROSSLEY'S BEST VELVET CARPETS,
$1 40 per Yard.
Second quality $1 25 per Yard.
GEO. E. L. HYATT,
No. 273 Canal street.

For Thirty Days Only.

CROSSLEY'S BEST TAPESTRY CARPETS,
90 Cents per Yard.
GEO. E. L. HYATT,
No. 273 Canal street.

Tapestry Carpets.

Bought at job,
80 Cents per Yard.
GEO. E. L. HYATT,
No. 273 Canal street,
150 feet East of Broadway. 625tfX

WE HAVE NOW ON HAND A LARGE AND splendid assortment of

MUSICAL BOXES,

Playing 1, 2, 3, 4, 5, 6, 9, 10, 12, 16, 24, and 36 tunes, manufactured by the best makers of

Switzerland.

Mandolines, Overtures, Expressives, etc., etc., accompaniments of FLUTE, BELLS, DRUMS, and CASTAGNETTES. Gems from Operas, Popular American Melodies, Negro Melodies, etc.

TOY MUSICAL BOXES, playing 1, 2, 3, and 4 tunes.

Paillard & Martin,
IMPORTERS,
No. 21 MAIDEN LANE, N. Y.
Musical Boxes Repaired. 614-eowtf

Communion Furniture.

Silver-Plated and Britannia COMMUNION SETS, of various patterns and prices, to suit the wants of all.

A liberal discount to the Trade and also to Mission churches, at the old stand of LUCIUS HART,
Nos. 4 and 6 Burling slip, New York.

FINE PLATED WARE AT REDUCED PRICES.

Ice-Pitchers, $5 50 to $10; Coffee-Urns, $9 to $15; Tea-Sets, 6 pieces, $20 to $25; Cake-Baskets, $4 to $6; Castors, $3 to $15; Decanter-Stands, $8 to $12; Forks and Spoons, $2 to $6 per dozen; Waiters, etc., at the store of LUCIUS HART,
560-627 Nos. 4 and 6 Burling slip.

FOR CHAPPED HANDS.

Pure Old Palm Soap.
ECONOMIC SOAP,
FOR FAMILY, WASHING, AND LAUNDRY USE.
In 75 lb. Boxes, 100 Pieces.
J. C. HULL'S SONS,
601-627 No. 21 Park row, N. Y.

BROWN'S BRONCHIAL TROCHES

Cure Cough, Cold, Hoarseness, Influenza any Irritation or Soreness of the Throat, Relieve the Hacking Cough in Consumption, Bronchitis, Asthma, and Catarrh, Clear and give Strength to the voice of

PUBLIC SPEAKERS and SINGERS.

Few are aware of the importance of checking a Cough or "Common Cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, soon attacks the Lungs. "*Brown's Bronchial Troches*," containing demulcent ingredients, allay Pulmonary and Bronchial Irritation.

BROWN'S TROCHES

"That trouble in my Throat, (for which the '*Troches*' are a specific,) having made me often a mere whisperer."
N. P. WILLIS.

BROWN'S TROCHES

"I recommend their use to PUBLIC SPEAKERS."
REV. E. H. CHAPIN.

BROWN'S TROCHES

"Have proved extremely serviceable for HOARSENESS."
REV. HENRY WARD BEECHER.

BROWN'S TROCHES

"Almost instant relief in the distressing labor of breathing peculiar to ASTHMA."
REV. A. C. EGGLESTON.

BROWN'S TROCHES

"Contain no Opium or anything injurious."
DR. A. A. HAYES, *Chemist, Boston.*

BROWN'S TROCHES

"A simple and pleasant combination for Coughs, etc."
DR. G. F. BIGELOW, *Boston.*

BROWN'S TROCHES

"Beneficial in BRONCHITIS."
DR. J. F. W. LANE, *Boston.*

BROWN'S TROCHES

"I have proved them excellent for WHOOPING-COUGH."
REV. H. W. WARREN, *Boston.*

BROWN'S TROCHES

"Beneficial when compelled to speak, suffering from COLD."
REV. S. J. P. ANDERSON, *St. Louis.*

BROWN'S TROCHES

"EFFECTUAL in removing Hoarseness and Irritation of the Throat, so common with SPEAKERS and SINGERS."
Prof. M. STACY JOHNSON, *La Grange, Ga.,*
Teacher of Music, Southern Female College.

BROWN'S TROCHES

"Great benefit when taken before and after preaching, as they prevent Hoarseness. From their past effect, I think they will be of permanent advantage to me."
REV. E. ROWLEY, A.M.,
President of Athens College, Tenn.

☞ Sold by all Druggists at TWENTY-FIVE CENTS A BOX. ☜ 623-13teow

OAK ORCHARD ACID SPRING WATER.

This Water is gaining great celebrity, and the demand for it is increasing rapidly. Its beneficial character is attested by thousands, and it is pronounced by distinguished physicians to be superior to any other Medicinal Spring Water now in use. The almost miraculous cures which it has performed lead us to believe that it is destined to become extensively used in the treatment of very many diseases which ordinary remedies fail to cure. Its curative properties are established beyond question, and we feel assured that it must, to a great extent, supersede many of the artificial compounds of the day. We recommend those of our readers who may be suffering from general debility, or from any of the diseases for which this Water is prescribed, to give it a trial. See advertisement in another column. 599-26teowJ

New American Watch.

IN ORDER TO MEET THE REQUIREMENTS OF Gentlemen who prefer a thinner watch than those usually made by us, we have lately issued a new style of watch on the three-quarter plate model, especially designed for this purpose.

In establishing this new series, it has also been our design to produce a watch in every way superior to the best and highest priced products of the most reputable of English and Swiss watch manufacturers; and no labor or expense has been spared to this end.

In all respects of fine and durable material, of external and internal finish, of accurate compensation and adjustment, of mathematically just proportions, and of *practical results*, our new three-quarter plate watch challenges comparison with any in the world.

FOR THE AMERICAN WATCH COMPANY OF WALTHAM, MASS.

ROBBINS & APPLETON, Agents,
613-643 No. 182 Broadway, N. Y.

THE LATEST AND MOST APPROVED STYLES OF

Wedding-Cards

Engraved and Printed in a Superior Manner by
HYATT,
626-633 Cor. of Maiden lane and Broadway.

Fine Tea-Trays,

SILVER-PLATED WARE, STEEL FIRE SETS,
POCKET AND TABLE CUTLERY,
In great variety, at the
HOUSE-FURNISHING STORE
OF WHITE & NICHOLS,
609-632 No. 208 Fulton street, Brooklyn.

[1861.]

"BEAUTY OF HOLINESS."

THE "HIGHER LIFE," SANCTIFICATION, OR PERFECT LOVE,

THE CHRISTIAN'S DUTY, JOY, AND PRIVILEGE.

Ill

Family Reading.

SERPENTS IN THE WILDERNESS.

A Rhyme for the Children.

When the Hebrews coming from Egypt out,
From their heavy bondage free,
Had seen the horse and the charioteer
Sink down in the foaming sea,
And had sung to the praise of the Mighty One
Who had triumphed gloriously,—

You might suppose that they followed on
Where the cloudy pillar led,
With sweet calm trust, and with thankful hearts,
Eating their manna-bread;
But they fretted as foolish children might,
And murmured at God instead.

They were journeying on through the wilderness,
And a long, long way they went;
And they grew impatient because it was long,
And muttered their discontent;
And the Lord God heard them finding fault
With the honeyed food He sent.

My little children who read this rhyme,
The same do you ever do?
Do you look sometimes with a sullen face
At the food that is given to you?
And grieve your friends and refuse to eat,
Because you have nothing new?

The Lord God heard, as I said before,
The words of their discontent,
And He wished to make them see their sin
And humble themselves and repent;
For long He had waited and done them good—
So this was their punishment:

There were deadly serpents awaiting them,
They shone like the burnished brass,
They looked from the leaves with their fiery eyes,
They coiled in the tangled grass,
And they lay in ambush among the stones,
Where the people all must pass.

They started back at the hateful hiss
And the heat of the poison-breath,
But only to feel the burning bite
Of another their feet beneath:
O this was a horrible thing that befell!
For the bitten longed f r death.

They groaned aloud with the dreadful pain,
And many in anguish died;—
In their great distress they called on God:
"We have sinned; we have sinned!" they cried.
And God was ready to hear their prayer
And a way of help provide.

He counseled Moses what he should do
That the people need not die,
And he made a serpent of glittering brass
And fastened it up on high,
That any who would might look thereon,
And the bitten should live thereby.

The poets have called this life of ours
A journey that we begin—
A journey over a wilderness,
And the serpent lurks therein;
And our souls are bitten ere we are aware
With the dreadful bite of sin.

But Christ on the cross was lifted up,
And He died in agony;
For He bore the guilt of a wicked world
And the sins of you and me:
We have only to look to Him for help
And his love will set us free.

My little children who read this rhyme,
Do you know what here is meant?
Do you know that Christ is grieved at heart
With your anger and discontent?
But look to Him,—He will cure it all,
He will make you innocent.

JULIA GILL.

Providence, R. I.

FAMILY WORSHIP.

I was giving some directions to a new servant: "You may do thus and so, and when the bell rings, before breakfast, you will come in to family worship." The girl looked up with a surprised air I did not understand, for I knew she was a Protestant. "Is it prayers you mean, ma'am?" "Yes," said I, "didn't you go in at prayers at Mrs. Stone's?" "No, never, ma'am. I often thought I should like to, and sometimes my work would not have hindered, but I heard her say she did not want servants sitting in the same room with her and her children."

Merely repeating my directions, I turned away, without offering any explanation of the conduct of one who professed to be a Christian woman. In charity, I hoped it was, that as there was no master of the house, she herself performed the service, but her remark led me to fear she was one of those who drew comfort from the prospect of "many mansions" in heaven, with perhaps one exclusively for herself.

I have been at other houses where the servants were left out, I will not say excluded, from family worship. Is it right? Why is it? Various reasons are given. "It is just at breakfast time, and inconvenient;" and yet there was no special haste, either before or after breakfast, in the proceedings of the family.

"But when the meal is over, it is growing cold, while the servants are at prayers." That may be guarded against, or if it seem selfish to appease our own hunger, and let them wait, why not have prayers before breakfast?

"Then the breakfast is delayed." And yet the family seem in no special haste in anything else. But I do not urge long prayers. Surely any one can find space for a service of ten minutes.

"But the children!" Yes, sometimes one must stay out with the children, but it is wonderful how early an *obedient* child may be taught to be quiet during those few moments. There seems to be an instinctive awe in the hush which quiets all, when the father, acting as priest, performs the duties of devotion.

There is a curious grudging of time for that one duty. The old Romanist proverb is, "Meat and Mass hinder no man." The Puritan rendering changes it to "Prayer and Provender;"—and there is truth in proverbs. How shall we go forth to the duties of the day without a blessing? and how shall we have any right to expect what we do not ask? Furthermore, we should have more reason to expect faithful service from those who serve, if they knew themselves to be included in the petitions, cared for in the offering.

It was said of Abraham, "I know him that he will command his children and his household after him to keep the way of the Lord." He was responsible not merely for his children, but for his household. As things now are, the master of the house has often little opportunity to reach directly those who are in his service. But he knows not how great an impression he may make if they each morning are present when incense and a pure offering ascend from the family altar. If there be true *family* worship: he may pray for all the world and everybody generally, in stereotyped form, without much effect anywhere, in heaven or on earth; but let there be plain, simple petitions for each one of *us*, as sinners needing forgiveness, grace, help. "Keep *us* from temptation, deliver *us* from evil, teach *us* thy will, preserve *us* from danger, sanctify *us* through thy truth. Bless all our friends;"—will not many a simple heart feel that the master thus includes in his petition the absent mother, sister, brother, for whom, perhaps, few prayers are made?

There are two powers, either of which will move and animate a household—Sympathy and Antagonism. Those who try the first as a motive-power are very seldom driven to try the second; and one of the strong elements of power is family worship. ION.

RUSSIAN BULGARIANS.—Rev. Mr. Fletcher, one of the missionaries in Bulgaria, writes from Tulcha, under date of Sept. 29th:

"I am happy to inform you that we are making progress among the Russians and Bulgarians in this city. Last Sabbath I had the privilege to baptize four children of a Russian family, and also the parents. (who have been formerly connected with the Molokans,) to receive on trial or probation. The baptism of these children has given cause to many inquiries among the Molokans, of which I hope more good will yet come. Since coming to Bulgaria, I have baptized nine children and one young Jewish lady. I have also been called upon to administer the Lord's Supper to two persons in the last days of their lives, and had the privilege to see them die giving testimony of their faith in a crucified Savior."

LITTLE MARIE.

Translated from the German of Louis Richter.

Little Marie was an orphan; a woman had the care of her, but she was hard and unfriendly to the child, and made her work very hard, so that she grew unhappy, and often wept and longed to be with her father and mother in heaven.

In winter Marie was compelled to go to the forest to gather wood, and if she did not bring enough to the house, the bad woman received her with harsh words, and often beat her. Once Marie was obliged to go out in the forest, and she went weeping on her way, for although the winter was nearly over, it was still cold, and Marie's clothes were scanty and much worn—for since her parents died, she had received no new ones. When she came to the forest she sought diligently for the dry boughs, bending hither and thither, till her little hands could grasp no more. Now she wished to go to the house, and came to an open place in the forest; there she saw under a tree a snowdrop standing, and because she was so tired from stooping and running, she sat down beside it, and laid her bundle of wood near her. As she sat there, she looked at the flower and thus addressed it: What a lovely green garment hast thou, dear snowdrop, that adornest thyself so beautifully; wilt thou not also freeze, as I, poor child, shall in my torn garments? and such a beautiful white cap as thou wearest I will never receive from the bad woman.

So speaking she laid her head upon the bundle of wood, and began again to weep bitterly, till she at last fell asleep. Then she dreamed that a light wind moved the snowdrop, and she heard it begin to ring and tinkle softly. Then little Marie perceived the snowdrops that yet sleep in the earth rub the winter sleep from their eyes, stretch their limbs, and come forth to the daylight, open their cups, and begin to ring lightly, lightly, with silvery tones, so that it re-echoed very wonderfully. But Marie never awoke from that beautiful dream, but went dreaming to heaven and to her father and mother.

When they sought her on another day, they found her dead, surrounded by the blooming snowdrops, who covered her even in death with their green leaves.

PAULINE W. CLEVELAND.

MOURNING AND REJOICING.

"There's a pang in the heart of rejoicing;
There is joy in the heart of pain."

Mourn for the years that are flying,
Never again to come back;
Mourn for the joys that are lying,
Like yesterday's blooms, in their track:
For the trusted, the tried, the false-heart3d,
(Dark figures on life's passion-page,)
The faith from our souls that hath parted,
The yearnings Earth cannot assuage;

For the wonderful lights that have faded,
As on thro' the desert we ranged,
The gathering clouds that have shaded
Our sky since the morning so changed;
For the cold valley mists that are creeping,
To bind in their chilling embrace,
When the tired hands fold them for sleeping,
And the tired feet finish the race.

Rejoice! for the years that are bringing
The time when all sorrow shall cease;
For the tempest that adds us in winging
Our flight to the haven of peace.
Though the stars that we worship too early
From this sphere may darken and die,
We shall find them more beautiful, surely,
Reset in the heavenly sky.

N. H.

ANECDOTE OF DR. LYMAN BEECHER.

In one of the Classes in Theology of which Dr. Beecher was the Preceptor, there was a young man whose conduct annoyed him not a little. He had come to the Institution probably without any serious design of entering the ministry. The tuition was nearly gratuitous. It was a good place to study, with an ample library and able lectures. This person, whom we shall call T——, made it his daily business to start objections and ask the Doctor puzzling questions. As long as the motive seemed to be zeal for the truth, no notice was taken of this, although the questions were often ridiculous, and the objections absurd. But by-and-by it became evident to the Doctor that there was a persistent attempt to "entangle him in his talk." The old man eloquent was roused, and made some replies which created a decided sensation in the class, and effectually demolished the would-be inquisitor. On one occasion, the subject for discussion was the Doctrine of Election. Various inquiries were made by different members of the Class, and all were promptly and satisfactorily disposed of. At length, our hero ventured the remark, that to his mind the whole subject was involved in mystery and perplexity, and that the lecture had given him no light. Dr. B.: "State your objections, sir." After floundering about for a few moments in evident embarrassment, T—— wound up by declaring that he alluded to no particular bearings of the doctrine—but to the whole sum and substance of it. Dr. B.: "You have not stated one valid objection, sir! Your difficulties remind me of the way in which a little black boy in my family once got lost. I heard him crying in the garden, and on going out found him lying disconsolate behind a currant bush. Said I, 'What is the matter? What are you crying about?' 'Boo! hoo! said he, 'I'm lost, *I can't find nowhere!*' That seems to be about your position." Great laughter from the Class, amid which the man with the "difficulties" subsided.

L.

THE SONG OF THE BELL.

Most intimately is the voice of the bell associated with the religious and imaginative, as also with the most joyous and saddest feelings of mankind. Says Schiller's "Song of the Bell:"

"What we are forming in the mold
By gint of hand and melting flame,
High in the church-tower shall be tolled,
And far and wide our work proclaim.
To distant days it shall remain.
Its tones on many an ear shall fall;
Its chimes with sorrow shall complain,
And ring abroad devotion's call.
Whatever to us mortals here
A shifting destiny o'er brings,
Is struck upon its metal clear,
Which to all ears the lesson rings.
* * * * *
"Clear and full, with festal sound,
It hails the lovely infant child,
First entering on his earthly round,
Borne in the arms of slumber mild.
* * * * *
"When the manly and the fair,
When strength and beauty form a pair,
Then rings it out a merry song.
* * * *
Lovely in the young bride's hair
Shines the bridal coronal;
While the church-bell chimes so fair
Summon to the festival.
* * * *
From the dome
Heavy and long
Sounds the bell
A funeral song.
Solemnly, with measured strokes, attending
Weary wanderer on his last way wending."

WORRY.

[FROM THE RECREATIONS OF A COUNTRY PARSON.]

Don't you know that multitudes of human beings turn away from the many blessings of their lot, and dwell and brood upon its worries? Don't you know that multitudes persistently look away from the numerous pleasant things they might contemplate, and look fixedly and almost constantly at painful and disagreeable things? You sit down, my friend, in your snug library, beside the evening fire. The blast without is hardly heard through the drawn curtains. Your wife is there, and your two grown-up daughters. You feel thankful that, after the bustle of the day, you have this quiet retreat where you may rest and refit yourself for another day, with its bustle. But the conversation goes on. Nothing is talked of but the failings of the servants, and the idleness and impudence of your boys; unless indeed it be the supercilious bow with which Mrs. Snooks that afternoon passed your wife, and the fact that the pleasant dinner-party at which you assisted the evening before at Mr. Smith's, has been ascertained to have been one of a second-chop character, his more honored guests having dined on the previous day. Every petty disagreeable in your lot, in short, is brought out, turned ingeniously in every possible light, and aggravated and exaggerated to the highest degree. The natural and necessary result followes. An hour, or less, of this discipline brings all parties to a sulky and snappish frame of mind. And instead of the cheerful and thankful mood in which you were disposed to be when you sat down, you find that your whole moral nature is jarred and out of gear. And your wife, your daughters, and yourself, pass into moody, sullen silence over your books—books which you are not likely for this evening to much appreciate or enjoy. Now, I put it to every sensible reader, whether there be not a great deal too much of this kind of thing. Are there not families that never spend a quiet evening together, without embittering it by raking up every unpleasant subject in their lot and history? There are folk who, both in their own case and that of others, seem to find a strange satisfaction in sticking the thorn in the hand further in: even in twisting the dagger in the heart. Their lot has its innumerable blessings, but they will not look at these. Let the view around in a hundred directions be ever so charming, they cannot be got to turn their mental view in one of these. They persist in keeping nose and eyes at the moral pig-sty.

Foreign Miscellany.

THE HAPPY RETURN.

The Prince at Home, November 15th.

ENGLAND, Nov. 17, 1860.

The Prince of Wales reached Plymouth Sound early on the morning of Nov. 15th. After official greetings he went ahead express to Windsor, the Prince-Consort receiving his son in the evening at the station of the Great Western Railway; and speedily the Royal mother, and "*the* Castle," were made glad. Yesterday, and to-day, the feeling of uneasiness, in some approaching to dread, of grave if not tragic possibilities, has had expression. Not before: for it has been a dumb expectation. Nothing has been said. The corps of "sensation-writers" in the United States will be incredulous of this; or they will wonder at the prodigious waste of capital and disuse of great opportunities. Signs of the state of feeling in high quarters have been discernible to those who could see. Item: No company at "the Castle:" *frequent visits of the Queen to her admirable and venerated mother*, the Duchess of Kent, (did we in the United States think of her? of her patience, and prudence, and general wisdom?) ships dispatched to the chops of the Channel, one to 300 miles west of the Scilly Islands, and on returning newsless, then, four days since, demands on the dock-yards to know how speedily fitted out might be one or more new and powerful steam-frigates. Then, not less significant, your great navigator and meteorologist, Maury, renders reassuring reasons for the delay, which are published. But, as I have said, though there was sentiment and emotion, there was not half a sensation paragraph to quicken the throbbings of the national heart. So all is well; and we have tokens for good. The subject has, perhaps, been exhausted, and has now no power to excite a sensation in the United States. But is it not passing strange, to contrast the feeling and expression, in two great countries, toward the British Royal family, with the feelings of almost the whole monarchical or servile nations toward their rulers? Free Americans can, and have, to an extent surprising to themselves, exercised that feeling of reverence for the exalted which lies deep in human nature: they have been gratified, and even proud, in paying respect and homage to the representative of beneficent power, and of the dear and sacred charters of human life exhibited in highest place. It was not only that touch of nature which makes the whole world kin, but the electric touch of consanguinity, and a common intellectual, historic, and religious life. Let this brief reference be borne with, from a Republican.

And here one may say, that to *right New Englanders*, at least, it will have a pleasant sound, that very ancient mother Plymouth was first, and prompt, officially to give utterance to British thought and feeling which the gracious and generous reception of the Prince by the English over the water has induced in the mind of the old country. In an address, presented to the Prince at his landing, the Plymouth folk say they have been "deeply gratified" by the cordial and affectionate reception the Prince has met with. The tone of the address is singularly good, and would not sound discordantly with surroundings, even if read from that immortal rock of the Young Plymouth. The closing paragraph runs thus:

"We are deeply grateful to your Royal Highness for the admirable manner in which that mission has been accomplished, and we cherish the conviction that, from all the impressions which your Royal Highness has been led to form from the scenes and circumstances by which you have been surrounded,—embracing the most stupendous works of nature and the most striking productions of science,—none will be deeper or more enduring than that produced by the aspect of so many millions of men, whose energies have been developed, and their prosperity and happiness secured, by the beneficent influence of free institutions; and that your Royal Highness has returned to these shores fortified in the assurance that loyalty and attachment to the person and family of the sovereign exist no where more strongly than in the hearts of a free people."

It is also to be noted, that on the very eve of the return the Prime Minister of England gave voice to the general feeling. He and Lord John Russell were among the guests of the Worshipful Company of Salters of the City of London. The Warden made reference to the American characteristics of the Prince's journey. In speaking, Lord Palmerston improved the allusion. After referring to the Colonial demonstrations, he proceeded thus:

"But we had not an equal right to expect that when His Royal Highness visited the United States he would be received with anything more than the courtesy which civilized nations accord to distinguished members of the reigning family of another country. But I must say it has been most gratifying to witness the cordiality, the heartfelt kindness, the generous hospitality, and, I may say, the enthusiastic delight with which that illustrious Prince was welcomed by our cousins in the United States. (Cheers.) They have shown themselves, indeed, to be a noble and generous people—they have shown that they have not forgotten the common stock from which they and we have sprung; and, in spite of events which if not buried in oblivion, might have produced some little alienation between us, they received our future sovereign,—and I trust that future may be long distant,—they received the eldest son of our gracious sovereign, not as if he were a stranger belonging to another land, but as if he had been born in their own country, and had been a citizen of their own Republic. (Cheers.) I trust, gentlemen, that the remembrance of the generous kindness thus exhibited by the people of the United States will ever be cherished by the people of these kingdoms. I believe the memory of the Prince's visit will long survive in the breasts of the American nation, and that these mutual recollections will tend more closely than ever to knit together those two great branches of the same noble stock. I will say, illustrious stock. (Cheers.)"

So mote it be!

Let us just cast a shadow on this bright Anglo-American picture. Let us add a bitter herb to the feast of fat things! The artist is a Frenchman, who has done New York the honor of making a fortune in it, and who now patronizes the Union, and would shape its destinies. An intelligent resident in Paris expounds the facts. He says:

"M. Guillardet, the professed hater of the Anglo-Saxon race, in whatever corner of the earth it may be found, has taken the American specimens in hand, and rates them soundly for their warm reception of the scion of the English branch who has just visited their shores. M. Guillardet having gone out penniless to New York, and made his fortune there in a few years, feels himself bound, of course, to set himself up as the censor and condemner of the American people. One of his favorite theories has hitherto been the probability of a European domination of the United States, in consequence of the hatred which subsists between the English and Americans. The reception given to the Prince of Wales has taken him by surprise, and, fearful lest the stubborn fact should resist his theory, he declares that the demonstration of the sympathy which lies at the bottom of all English and American hearts, is entirely owing to pride, and that it was less to display respect and courtesy than to parade the strength and power of the United States that the son of their enemy was thus courted. There are many people in France to whom the idea of a difference between England and America is always present; and M. Guillardet, who has long been feeding this prejudice, has served up this easy argument as the confirmation of all which have gone before, but the contrary has been proclaimed, and the public has found out the truth by the very exaggeration of the falsehood."

The Prince is reported as being a little bronzed, and as stouter than when he left England. They were driven to ship's fare, but not to short commons, on board the Hero. *Punch* was a week too soon with his clever welcoming picture, which is so curiously remote from the facts as to be irresistible in its connection. The young Prince sits before the fire with bell-crowned hat jauntily set on; the chair is tilted, and the legs are elevated in a certain manner. He has a large cigar in his mouth, and a reserve box near by. He is skillfully whittling. He invites his Royal father to smoke and liquor, and to sit down and be told of the travels. The horror of H. R. H. the Prince Consort is half veiled by the rising cloud, as the great Grecian artist hid the face of the father of Iphigenia in act to sacrifice her!

W.

THE TWO KINGS AT TEANO.

October 25, 1860.

Victor and Garibaldi, side by side—
The crowned King and the crownless—hand in hand,
'Neath the blue sky of their regenerate land,
Silent, mid shouting thousands, lo, they ride!
Not many royal hands so pure of guilt,
As to be laid within that stainless palm,
Horny with grasp of the familiar hilt;
Not many royal looks could brave the calm
Of those deep-seated and unwavering eyes,
Fearful or terrible, as ruth or war
Subdues or lights them. Ride on, to the cries
Of "Long live Italy!" while, near and far,
All good men's hopes bless thine investiture,
Honest King-maker, of an honest King,
And pray thy work may stand, till rooted sure,
In spite of friends that as the ivy cling,
Stifling with wintry green, that shows like spring.
Ride on, Victor Emanuel, to the throne
From which crowned wickedness hath toppled down,
While Garibaldi, guerdonless, alone,
Takes his far higher throne, and nobler crown!

—*Punch.*

Barnum's American Museum,

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This establishment has become one of the FIXED INSTITUTIONS of New York, and every stranger coming to the city is sure to visit it. Even the PRINCE OF WALES, THE HEIR TO THE THRONE OF ENGLAND, made it the object of a special visit, and the only place of amusement in America he so favored. The secret of all this popularity is, Mr. BARNUM SECURES EVERYTHING CURIOUS AND INTERESTING, INSTRUCTIVE AND PLEASING, and offers them to his patrons, all in connection with his entire Museum collection, and the AMUSING ENTERTAINMENTS, and all for the small sum of 25 cents. His present list of curiosities embraces some of the most wonderful of nature's productions.

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Dr. S. P. WHITE read a paper on the subject of these Waters before the Academy of Physicians, in the city of New York, in which he states that the Waters possess decidedly tonic, refrigerant, and astringent properties; and that the class of diseases to which they are more particularly adapted, are chronic affections of the *digestive* and *urinary organs*, and some of the *cutaneous diseases; chronic dyspepsia; chronic diarrhea; chronic dysentery; chronic diuresis; chronic cystitis; diabetes;* cases of passive hemorrhage, such as *Purpura hemorrhagica*, and the colliquative sweats of Hectic Fever. The Water may also be often used with advantage, he says, in cases of *low typhoid fevers; in convalescence from protracted fevers*, to excite the appetite and promote digestion; in diarrheas, particularly such as are dependent on a relaxed or ulcerated state of the mucous membrane of the intestines. In calculous affections, or *lithiasis*, attended with phosphatic sedimepts, it is the suitable remedy, being preferable to muriatic acid, as being more solvent and less apt by continued use to disorder the stomach. In febrile diseases it can be used, properly diluted, as a refrigerant to diminish thirst and preternatural heat. In skin diseases—in those forms of dyspepsia connected with an alkaline condition of the stomach, as in *Pyrosis*, or water-brash, it will prove better than hydrochloric acid. In cases of *Colica pictonum*, and other injurious consequences arising from the action of lead, this water will prove to be an admirable antidote. In *chronic pharyngitis, laryngitis, chronic mucous catarrh*, and *humid asthma, chronic ophthalmia*, (externally,) as a gargle in *ulcerated sore throats*, in cases of salivation, and in *leucorrhea* and *gleet*, and also in *piles*.

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Rev. Henry Ward Beecher.

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sugar, beaten with the yolks of six eggs—
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r with two tea-spoonfuls of essence of lem-
ck oven.

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sifted together; add one gill of molasses
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The danger apprehended was two-fold; first, the danger of dissolution; second, the disaster that would follow that event. But the danger was misapprehended, because it included the fear of a secession of other states besides South Carolina, and gave to the secession of that state an importance that does not belong to it. There is and has been but little ground for apprehension that any other state, except South Carolina, will go out of the Union; and it is of very little consequence whether she goes or not, if she behaves no better.

South Carolina fell into a state of chronic idiotcy on the subject of secession about thirty years ago, and has continued ever since in a condition of hopeless imbecility. Her case is beyond any other treatment than that of a strait-jacket, and a rigid diet of bread and water. She is perfectly in earnest in her ravings, and is determined to go out into the cold and starve, or to break things to pieces in a dreadful manner if she is prevented. When her condition is thus rightfully apprehended, it will also be seen that she is only dangerous so long as she is kept inside, and not permitted to have her own way. Let her go; a large black man, bigger than herself, stands ready to receive her with a strait-jacket the moment she crosses the threshold, and free-trade and direct taxation are a diet that will bring the blood away from her brain and reduce her system to that condition that she may by-and-by, in God's good time, recover her reason. If she is determined to rid the rest of the family of her presence, they will be delivered from a very pestilent and noisy member, who, for more than a quarter of a century, has done nothing but break the peace of the whole household.

Now if this be a true statement of her case,—and it certainly is,—why should any threat of the secession of such a state disturb the commerce of the whole country? South Carolina contains about as many white people as the city of Brooklyn, probably does not contain so much wealth, certainly has not so much intelligence, and is not of more consequence to the Union—we mean no disrespect to Brooklyn—than that city. Undoubtedly she has some foreign commerce and some domestic trade, but its per-centage upon the whole trade and commerce of the country is so small, that its loss would hardly be felt, should she be cut loose from her sister states, towed out into the Gulf Stream, and anchored to a raft, to drift for evermore from zone to zone. We are exaggerating nothing, and setting down naught in malice. The industry of a state containing only about 275,000 white people, supported by 375,000 black people, who are fed upon three pounds of bad bacon and a peck of corn a week, and whose entire clothing does not cost $10 a year each, cannot by any possibility, even if we had no statistics to verify the fact, be of any great moment to a great, flourishing, and energetic nation of 40,000,000 of people. She may go, and the great West will produce not a bushel the less of corn and wheat, not a pound the less of pork and beef, not a wisp the less of hay; and our great East-and-West railroads will have not a pound the less of produce to bring to market;—she may go, and not a spindle the less will whirl in Lowell or Lawrence;—she may go, and not a sail the less will dot the harbors of the North;—she may go, and not a mouth the less will be filled in all the wide Union beside, not a dollar the less be paid to all our millions who labor with their heads or their hands. All this is capable of arithmetical demonstration. In the Union she does little, with her small population, more than half of whom are unwilling pauper laborers, while the other section are dependent upon these for the few necessaries and the not many luxuries of life they are permitted to enjoy. Out of the Union she will do less, for all of the trade she now does that comes to her from bordering states will find its way to Savannah and Mobile, and the little cotton she raises she will be glad to send to market in the ships that will take it quickest and cheapest. So little reason have we to fear of disaster and loss to the commerce and trade of the country from the secession of South Carolina. It is marvelous that the threat of such an event, such "a mere misapprehension of danger," should so blind men to the dictates of common sense.

There is no chronic idiotcy in any Southern state, as a whole, except in South Carolina, and therefore no other Southern state is going out of the Union, unless such an event be precipitated by an unhappy attempt to coerce her to stay in. In that event, Southern pride may rally other states to her aid, and the formation of a Southern confederacy be the consequence. But even this, the worst that can be apprehended, is not likely to happen; for the South knows, even better than we do, that this would result only in a temporary disarrangement of affairs at the North, while at the South it would produce disagreement and disunion among themselves, the absolute compulsion of the border slave states to join the Northern confederacy, and the speedy downfall of slavery in all those states. An emancipation party exists already in Missouri and Kentucky. Western Virginia with its free-labor, and Eastern Virginia with its slave-labor, is already a state divided against itself. The question of slavery, as a politico-economical question, is already agitating Maryland and Delaware. The Union party in all these states would insist upon annexation to the Northern confederacy, and would carry the point with the moral voice of the North to back them. With a confederacy immediately south of them—with free trade in African negroes—what would become of the slaves of these border states? Like the horses of a poor farmer, which he can neither sell nor work, they would soon "eat their heads off," and emancipation would be the only remedy. Would not the acquisition of half a dozen free states, with all their wealth of undeveloped mines and virgin soil, open to the free labor and energy of the North, with their eight or ten millions of emancipated people, who would want and earn more food than the three pounds of bacon and the peck of corn a week, more than $10 worth of clothing a year,—be large compensation for the loss of the trade of the seceding states, if we should lose it? But we should not lose it. The cotton states are at the foot of the world, not the world at the foot of the cotton states, as South Carolina fondly believes. They raise nothing else, and can raise nothing else but that or some other great rough staple that can be produced by *hands* only, and not heads. Men are not slaves when they have heads, and therefore no other industry is possible to the slave states. They must sell their cotton or starve, and they must send it to market in the ships that will take it most safely, and at the smallest price, and these, as any insurance office will tell them, are Northern ships. They must buy their goods where they can get them cheapest, and therefore they will purchase shoes for their slaves in Lynn and New York, and not in Paris, their negro-cloths and cheap cotton goods in Lowell and not Manchester. State conventions cannot alter the laws of trade, and commerce never dissolves the Union with the smartest men by preamble and resolution.

In the worst event, then, it is the South and not the North that is to be loser by Disunion, and the South is too wise to venture upon so desperate a measure to cure her fancied ills. The political panic is a "terror inspired by a trifling cause, or a misapprehension of danger." The country was never in so good a condition to try this question as now; the only real cause of apprehension is that a senseless fright will induce some invertebrated animals at Washington to make a compromise to quiet the clamor, and so put off the question to a time when we are less able to meet it.

Condition of Trade.

The trade and commerce of the country is under a temporary collapse from a two-fold cause—one, from the bankrupt condition of the South, occasioned by its overtrading in land and slaves, and by deficient crops of grain; and the other, from political excitements: and this is made purposely to cover the former, by endeavoring to hide the actual condition and failing credit,—the natural result of the overtrading of the South, who thereupon charge upon the North the consequences of their own misdoings. It was well known in the spring to the well-informed among financial circles, that causes were at work which would end in the fall in financial trouble, without the intervention of the Presidential election. Ever since the spring months Southern credit was giving way, and it now culminates in discredit from unmercantile policy, which diverted their trading capital into unprofitable channels—locking it up in slaves and lands, when they wanted it for the payment of their Northern creditors and sustaining their credit. To this was added the casualty of short crops of grain, which exasperated the bad state of affairs. To add political agitation and attempts at secession, aggravates matters; whereas, a quiet policy would have enabled them to find a good market for their cotton, rice, and sugar, which are now being depreciated in value from the political causes the South has set in motion. It is only by a good market for their Southern products that relief will come to that section; but political excitement checks consumption and impedes trade and commerce.

We have now to see the effect of our financial and commercial difficulties on the London and Paris markets; and the reaction of that effect here. Until this is ascertained, capitalists will withhold their money from employment except in ways that keep it under their immediate control. Hence the abundance of money on the market for short loans, and the scarcity for permanent or long loans, however good the security it offers. Besides, the discussion of secession weakens all Southern State stocks as well as the federal.

The suddenness with which we have wakened up to the fact of our enlarged exports and diminished imports, accounts for the difficulty respecting exchange, which, had it been foreseen, would have led to gold being brought here to buy produce, instead of credits which could not find a market, as there was no corresponding demand to remit. Credit therefore could not be set against credit; and gold must come to rectify the balance, and set us free from our difficulties about exchange, or exports must fall off.

The New York Central Railroad.

"The last semi-annual dividend of 3 ₱ cent. upon the stock of the New York Central Railroad was paid Aug. 20th, from the six months' earnings, ending July 31, 1860, since which the earnings have been for four months as follows:

August	$689,125 28
September	851,795 62
October	818,890 83
November (semi-officially reported)	720,000 00
Total	$3,071,811 73
Estimated for all charges, including transportation expenses, pro-rata interest, contribution of sinking fund, and rents, as required per the Directors' report to the Legislature	2,025,691 41
Surplus	$1,046,120 32

Being 4 ₱ cent. upon the capital—$24,000,000—for the past four months. The ensuing winter business, (canal navigation being suspended), considering our large moving crops and foreign demand, promises very large. There is certainly sufficient reason for considering the policy of increasing the dividends in order that its stockholders may share in the increased net earnings. The transfer-books of the Company close the 5th inst. and remain shut until the 12th inst., on which latter date the annual election for Directors occurs at the Merchants' Exchange in Albany. Some two or three vacancies by death exist in the present Board. New York stockholders ought to have an early meeting, to name one or more persons to fill such vacancies."

We cut the above from *The New York Tribune*. Enough is already known to establish the opinion that the *gross earnings* of the N. Y. Central for the current six months—Aug. 1, 1860, to Feb. 1, 1861—will fully equal, if not exceed, $4,000,000; from which amount, after deducting all proper semi-annual charges, there would remain at least 5½@6 ₱ cent. *net, or about 1 ₱ cent. a month*, for dividends, and several permanent improvements in different localities. The stockholders will *not* be satisfied without a *liberal increase* of the dividend, beyond 3 ₱ cent. semi-annually.

Since writing the above we have received the following from

THE NEW YORK CENTRAL RAILROAD COMPANY.
TREASURER'S OFFICE, Albany, Dec. 4, 1860.

The following is a Statement of the Earnings of the New York Central Railroad for the month of November, 1860, compared with its Earnings for the corresponding month of the previous year:

Years.	Earnings.
1860	$730,591 88
1859	637,792 13
Increase	$92,799 45

GILBERT L. WILSON, Treasurer.

We also have learned that over three-fourths of the entire capital of the Company is registered at the Transfer Office of the Company in this city.

Sun Insurance Company.

Moses H. Grinnell has been elected President of the Sun Insurance Company, in the place of A. B. Neilson, deceased. A first rate man in a first rate place.

Pacific Mail Steam-ship Co.

This corporation, which wields a cash capital of $4,000,000, and has, with one single exception, paid a regular *semi-annual* dividend of 10 ₱ cent., appears now to be in a more flourishing and substantial position than for years. All opposition has been removed, the business is large, is steadily increasing, and is profitable. Another deposit of One Hundred Thousand Dollars has recently been made in the Trust Company, to the credit of the surplus fund, making a total of cash on hand of nearly three-quarters of a million of dollars. It is surprising that even a *fancy* 20 ₱ cent. stock like this should sell at present quotations, and it will not long.

Money Market.

The banks have increased their loans seven millions of dollars, as shown by their last returns. This has proved a sensible relief, and has enabled the merchants to weather the storm. The great dry-goods interest is safe. We observe, however, a considerable number of Southern merchants' notes returned under protest. A fair proportion of these, however, have been honored, even in South Carolina. All are not dishonored. But a sufficient portion are so—so that the Southern trade is almost totally suspended. We observe, also, considerable trouble on the produce exchange. Shipments are checked by the still prevailing difficulty of getting cash for English credits, on the terms wanted. The stock of flour and grain is accumulating in the store-houses, and especially in the Atlantic docks. The amount of corn stored is immense, and much of it is held for *transportation charges from the West*—the receivers not being able to advance the money for that purpose. There is an actual glut of food. For the first time for a century, or more, the supply of bills of exchange on Europe exceeds the demand, to an extent that not only lowers the rate of exchange, but lowers it to a degree that takes away prospective profit from continued shipment. Prices of grain are falling abroad and at home. No permanent relief to this can come till gold is actually imported from Europe.

The banks have done their best, and have acted in a most liberal spirit; and if any deserve especial mention more than others, it must be the American Exchange Bank, Metropolitan Bank, Bank of America, Manhattan and Broadway Bank, who have discounted in greater proportion. The Chemical Bank is the only bank that stands aloof from the joint association for extending discounts, and for using their specie resources as a unit for general protection and relief. The Chemical Bank holds ample specie, and thinks itself safe from harm, come what may. If all the banks acted in like manner, a general suspension would soon ensue, as there must be a fearful contraction of accommodation. This bank has but few stockholders, who are all directors, and act more like private bankers than a bank. It is exceedingly conservative in its action; and has many large depositors who never want accommodation. In this last respect, however, it does not differ from the old Bank of New York and the Bank of America, who have many depositors of that kind.

The Clearing-House Association has put the Chemical Bank out of its organization and privileges; as the new joint association, consisting of all the other banks, requires unanimity of action in the matter of specie.

The market for call loans is extremely easy at 7 per cent.; and many loans are offered without acceptance. This arises from timidity in the use of money. The disposition is to nurse their resources, keeping them within easy reach; but borrowers, for the same reason, do not like to take money on terms which would render them liable to repay suddenly in case of a more untoward state of circumstances.

The discount market outside of the bank is dull. The best names of indorsed paper at long dates do not pass readily, even at 12 to 15 per cent., which are the current quotations—the highest quotation being the most prevalent.

Foreign exchange continues heavy. Bankers' names at sixty days are 103@105 for sterling, and at sight 107, and 101@103 for commercial signatures.

France are 5.30@5.35.

The Northern Light has brought the semi-monthly supply of specie from California, and this amounts to only $882,419.

The domestic exchanges are all in favor of New York; and the high rates in the interior indicate some difficulty in remitting. The Western banks have had to contract their circulation, or to increase their deposits with their respective state controllers—both of which circumstances operate unfavorably on Western resources for the moment.

The imports show a contraction for the week, but the exports an increase. This increase of exports will keep the exchange market low.

Dry Goods.

Trade is very dull, and is likely to continue so till the commencement of that for the spring. The Western, Eastern, and Northern trade, though not active, presents a fair demand, and the near-by trade is especially steady. Southern trade is at a stand still.

The high rates of domestic exchange in the West have a bad effect on remittances, and too often are made the excuse for non-remittance; whereas a dealer's credit would be enhanced by punctuality under such circumstances.

In domestic goods the chief activity has been for export, and that by one or two houses. Stock is beginning to accumulate, and large Eastern manufacturers, with a large stock of cotton on hand, have discontinued purchases until the cotton market assumes more steadiness, and Southern discontent subsides a little. Cotton has already fallen 2@2½c. per lb. on Middlings, and a further decline seems impending, especially as the drain of bullion on England will limit her cotton consumption for a time. Exports of staple cotton goods have been large this last week to China and to South America. Prints in job lots have been sold largely, at a slight reduction from regular prices; but there is nothing doing in the regular way. Brown shirtings and sheetings are inactive, except in fulfillment of standing orders; and bleached goods are accumulating steadily. Drills have been active, but only for shippers. 4,000 bales have been bought for China.

Domestic shawls are quiet; the demand at wholesale is over. Domestic woolens are dull. A large stock of delaines is accumulating; prices have declined. Fancy cassimeres of plain silk, and silk mixtures and unions, are selling to a moderate extent; but the demand for cloths is very limited. Cloakings present the most active demand, and orders have been given for fancy spring cloakings. Satinets are dull.

In foreign goods there is total inactivity. Great fear is entertained about the character of the spring trade, and orders for importations have been curtailed. The orders will be full one-third less than for last spring. There is no movement in silks, plain or fancy. Old styles have been mainly sold off, and little stock remains except of the regular staple silks. Blacks alone are firm. French cloths and cassimeres are in light stock, and shawls are much reduced.

The city woolen trade is buying very few fine French cloths or cassimeres.

All English goods are quiet. A very limited inquiry is made. The dry-goods trade closes well for a season, but there exists a spirit of caution which will limit the supplies of either home or foreign manufactured goods.

Lower prices are confidently anticipated. The western spring demand will unquestionably be good, as well as that of this state and the Eastern: so that if the supply be stinted, prices will not be lower, unless European troubles should occasion surplus stocks to be sent here in any quantity—which *may be*.

Our Dry Goods Report and The Commercial Advertiser.

We have received a letter from the dry-goods Reporter of *The Commercial Advertiser*, stating that *The Commercial Advertiser* has a report on dry goods reliable both for information and fidelity; but most of our city papers on this one subject are full of loose statements and inaccuracies.

The last averment may be so, but of course the first averment in the above sentence *must be so*, since the maker of the report himself assures us of it.

We are ourselves judges of what a correct report is, and supervise the statements which appear in this paper; and certainly do not put forth any statement that we do not have some actual knowledge of as being true.

Some allowance may be made for the difference in the various reports rendered, by the fact that reporters do not canvass the whole market; and it often happens that while trade in general shows an inactive demand, some few houses, as is really the fact, have a steady business and sell their goods at steady prices. A few houses, we know, have a steady though limited demand for goods, while others are wholly idle. The last, of course, report, as our correspondent tells us, that prices are nowhere and goods are accumulating. A report from the parties we allude to would be a different one. We do not agree with our friend that *our* reports are inaccurate. They are carefully and understandingly made, at least, and are more widely copied than the reports of any other journal. We should call the statement used by our correspondent, that prices of cotton sheetings and shirtings are "nowhere," a remarkably loose statement;—and thus he lays himself open to the very charge he makes against others.

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